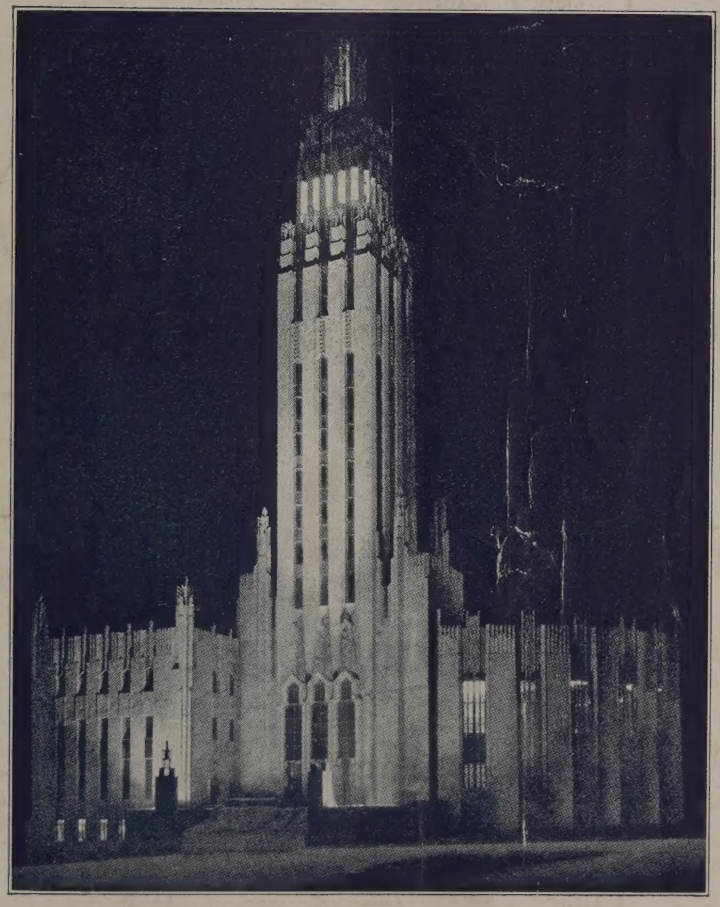
INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION



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HUGH S. MAGILL, *General Secretary*

January, 1930 **Vol. VI. No. 4**

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THE INQUIRY

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EDITORIAL

Adult Religious Education

THAT adults can continue to learn is now a generally accepted educational fact. The time will soon come when the sharp line between learning and life will be erased, and school activities will be extended almost literally from the cradle to the grave. Not so long ago it was thought that mental growth stopped about the same time as bodily growth—at least for the other fellow! Now Thorndike and others have shown us that we may continue to learn indefinitely.

The newer conception of education makes it imperative that we regard learning as a continuous life process. From being a preparation for life, education has become a continual reconstruction of experience to meet the ever-changing conditions in a changing world. Education has become society's best defense against back-numbers and old-fogies. And in a changing world like ours, can anyone blame us if we cry devoutly "May God speed the day of universal adult education!"

Did the church precede the general education movement in its emphasis on adult education? Think of the great enthusiasm for the adult Bible class movement of a decade or two ago, which in a few centers still persists. Surely the church has always assumed that adults are educable in spiritual matters at least.

But there are those who doubt whether many Bible classes accomplished very much by way of educational results. They were not places where genuine thinking took place, or where there was a reconstruction of experience in the light of religious inspiration, but rather places where one went to hear an affirmation of already accepted views. In the October issue of *Religious Education,* Professor Soares says:

"The old fashioned Bible class created a prejudice against adult religious study which it is hard to overcome. Its principal defect was that it was not study at all; it was . . discussion on the basis of opinions whose rational grounds were not re-examined. It was a moralizing, theologizing, more or less dogmatic expression of views, none of which ever suffered change as a result of the discussion. There are still adult classes in which the tedious and pointless question and answer process goes on."

This may be too severe an indictment for many Bible classes, but we must not let it pass without accepting it as some food for thought.

And now comes along the prophet, or fool (only time will tell which), who says that the church as such is an educational institution. According to him, whatever the church does has educational bearings, and we make a mistake in drawing too sharp a line between the church school and the rest of the church's program. This is not an effort on the part of the Sunday school to swallow up the church, but rather an attempt of the church to take into its larger self all the implications for Christian nurture which underlie the Sunday school. It is a broadening of the meaning of education to include every formative influence which impinges on human personality. It is an exaltation of the function of the church to conceive of it as carrying out its God-given mission according to the God-given nature of the child.

Professor Coe in his recent book *What Is Christian Education* has much to say about the educational nature of the entire church organization. A few quotations will help to illuminate this discussion: "The concept at which we now arrive is that of a church, made up of older and younger persons, moving forward as a unit by bringing into coordinated action the self-transforming forces that reside in the personalities concerned, younger and older, pupils and teachers, congregation and minister. All, that is to say, are to be learners together; the method of their learning is to be the same, and the problems upon which they labor are to be continuous with one another and often identical. . . . If, through its business department, a church is not engaged in Christian education, therefore, bringing persons to themselves in and through money matters, there is a central defect in its organization. . . . Just so, each department of church activity—worship, preaching, missions, philanthropy, as well as work with children and youth—should consciously and of set purpose be a part of an inclusive scheme of Christian education. Even social enjoyments, which are an appropriate feature of church fellowship, will be more richly social when, like the campfire converse of canoeists upon a journey, they include a background sense of movement out of a spiritual yesterday toward a spiritual tomorrow. The 'department of education' will disappear, because all the departments will have education as their central, not incidental, function."[1]

In Baltimore there is a minister who has taken seriously the educational function of his church.[2] In face of the fact that the adults in the church and community were not learning to know their Bibles or the interpretation of the religion of Jesus for individual and social life, he came to the con-

[1] George A. Coe, *What Is Christian Education.* Charles Scribner's Sons, New York. pp. 226-229.

[2] See "An Experiment in Adult Religious Education," by A. W. Gottschall. *Religious Education,* October 1929.

clusion that the one time when adults could be reached in his church was at the Sunday morning service at 11 a.m. He consequently decided to make this service an educational venture. He decided that the content of the service should center around the problems and needs of the congregation of adults and young people. A large number of such problems were listed and these served as the sermon topics.

The method of his sermon is very different from that which is usually followed. Instead of beginning with a text, he begins with the statement and analysis of a problem and a discussion of both sides of the question. Then the question is raised, "Does the teaching of the Bible and particularly the religion of Jesus have any bearing on this problem?" Following this question he points out as best he can the answer as found in the Bible and in the teachings of Jesus. The aim of the sermon becomes that of relating life's everyday experiences to the ideals and values of the Kingdom of God. Let us look at this pastor's own estimate of his results:

"The results? First, a vitalized church service has resulted, with the people entering the whole service by personal participation in intellectual and spiritual exercise. Second, I find myself using four and five times more biblical material than with the old sermon that began with a text. Third, a responsive, growing, appreciative audience has developed, which feels a closer bond of fellowship with the parson because he is talking to them on the plane of their daily experiences and sharing those experiences with them. Fourth, I have a sense of greater personal satisfaction in my pulpit work, because I know that I am dealing with matters of vital concern to my people. Fifth, there is evidence that my people are coming to know the Bible better as the textbook and source book of the Christian life. To these results must be added the important effects of a congregation which faces its problems with a growing understanding and intelligence, a keen spiritual discernment of the religion of Jesus, and a slow but sure development of a technique of actual Christian conduct."

There may be some who feel that the kind of religious education here discussed would overintellectualize the work of the church. Yet is it not necessary that religion be closely related to everyday life? Rather than regarding the intellect and the emotions as two antagonistic phases of mental life, may we not unite them to a common purpose? "Worshipful Problem Solving" is the name which has been given by Wieman as the contribution which the church may make toward the control of everyday conduct. In this type of experience the worshiper shares his everyday problems with God and depends upon him for help and strength in living his life. Wieman suggests that in worshipful problem solving there are three major elements: (1) a maximum exercise of the intellect; (2) a zeal for realizing the solution which is right; and (3) a vision of the practical possibility of that which is known to be right. May not such an approach to the sanctuary of worship in the light of the needs of life serve as as a power to revitalize the ministry of the church?

No one can today speak with great assurance concerning the future of the movement for adult religious education. The only thing which seems to be sure about it is that something vital and significant lies just ahead. The best indication that adults are educable and able to meet the needs of a new day is the fact that the movement for adult religious education is so vitally gripping the minds of our leaders.

If education is to take its point of departure from the needs of the pupil, surely there is no pupil whose needs are greater than the adult of today who would walk in the Christian way of life. Problems of home and family life, problems arising out of social life, problems of personal faith and belief —these and many other kinds of problems are crying for a Christian solution. The day of successful religious education for children will be greatly hastened by a successful venture for universal adult religious education.

For one thing, adult work must define its objectives. The difficulties confronted by adults in achieving a tenable religious viewpoint in the modern world, the need for parent training, the indispensable cooperation of the home with the church school in its work with younger groups, the need for qualified leaders, and the necessity of eliminating the distinction between the church and its teaching agencies, all point toward worthy concrete objectives in adult work.

The prevalent adult curriculum has been the Uniform Lessons. Only recently has it been recognized that these are about as unsuitable for adults as for children. The necessity of choosing biblical passages capable of supposed adaptation to all ages has restricted the Uniform system largely to narrative material most of which has limited religious value. The prophetic, devotional, and doctrinal materials most valuable for adults have been necessarily excluded. A new lesson system centered in adult needs must be developed.

A widespread dissatisfaction with the traditional type of adult work, the creation by several of the larger denominations of adult work departments under leadership of the same high quality as that directing children's and young people's work, and the new tentative adult department standard of the International Council of Religious Education are among the evidences that a new day in adult religious education is about to break. Among the notable undertakings to be launched at the International Council Convention in Toronto next June, an effective adult program seems already assured of a place.

Such are some of the indications as to future adult work.

I am the New Year

I am the New Year.

I am the one unspoiled bit of Beauty in God's Universe.

I am Romance, and Glitter, and High Resolution, and—Dreams.

My only Handicap is the dead weight of old Habits and hard-set Ways of Doing Things that I must carry over from the Past into my new ministry to your heart.

My one Fear is that some day you also will settle down to the conviction the New is always an Illusion.

My single Hope lies in your chance Faith,

Faith that what has been proved Impossible by long experience can at last be attained;

Faith that Failure is but an Incident and not the End of the Journey;

Faith that some day, Mankind will be free from the Shackles of his own forging, Childhood will have its chance, and Love will achieve its God-like Destiny;

Faith that He who said "Behold, I make all things new" had somehow grasped the Secret for making His own Dream come true.

Faith that those who share with Him the Adventure of his Self-commitment shall find the Secret of Over-flowing Life.

I am God's plan for 'Girding the Loins of His intrepid Co-workers in the long, but joyous march to the Goal of His Beneficent Purpose.

I am the New Year.

The Inquiry

THE organization or movement known as The Inquiry, with headquarters in New York City, represents without any doubt one of the most significant ducational enterprises today. Its purpose is to make what ontribution it may in those areas of our wider social re-ationships in which there are disturbing conflicts between ndividuals and groups. Thus it has directed its attention o such fields of vital social issues as industrial and inter-ational relations, over-churched situations, social relations f Catholics and Protestants, and particularly inter-racial elations. It has regarded conflict as a natural element in ocial contacts to be directed away from wasteful strife oward greater progress. It has sought to supplant mis-nderstanding with appreciation and understanding and ointed out the way toward common endeavor. Its litera-ire has brought into use the significant phrase, "coopera-ve conflict."

None the less important is its method of work. It repre-ents the chief organized effort to test and to apply on a ide scale the values of the group discussion method. Its asic creed has been that in democratic living men must earn to think *together*. In attempting to discover and to onserve the educational values of group thinking, it has usied itself with many large and small conferences on the ocial relationships already mentioned. The effort has een made to encourage open-minded, unfettered, common xamination of honest differences of opinion and thus to rrive at the best solutions.

Its method of work and the ends it seeks to accomplish o hand in hand. The two together represent the movement n its chief educational features, an outstanding venture in iodern adult education. Its publications giving the results f its studies and experiments deserve careful examination. he offices are located at 129 East 52nd Street.

Religion and Character

ON November 15 and 16, there was held at Northwestern University a conference of religious and educational leaders to discuss the question of the lace of religion in motivating right conduct. That this uestion is one of the big issues of education today was roved by the fact that over six hundred men and women epresenting many parts of the country from the Atlantic o the Pacific were in attendance at this conference.

To many people it is almost a sacrilege to raise such a uestion as that proposed for discussion. With them it is a natter of course that religion is a powerful factor in notivating character. To them a world without religious onviction would be a world given over to moral chaos.

On the other hand, there are those among the leaders of nought in America today who hold the opposite viewpoint. o them religion has little or no place in motivating right onduct. Genuine education emphasizing social obligation ill in their opinion take care of any sanction which may e needed for right conduct.

The surprising thing which was revealed by the confer-nce is the fact that almost no scientific data are available oncerning the motivating power of religion. The burden f proof is on those who assert that religion is not necessary s a sanction for morality. We have never yet lived in a orld where religion was not an accepted fact of the great asses of people. Before a discussion on this subject can be carried forward with much profit, there should be scientifically valid evidence to demonstrate the effect or non-effect of religion in motivating conduct.

To many who believe in religion, the question under discussion is almost an absurdity. They cannot separate religion and right conduct. A religion which does not make itself felt in conduct is to them not the Christian religion. This is not to say that religion does not have a value for its own sake. The religious experience is its own vindication of its value.

The Evanston conference demonstrated that large numbers of people are vitally interested in the question of the relation of religion to life. The fact that this question was faced is in itself a valuable contribution. Religious education has not always resulted in better conduct. It is well to re-examine the religion which we are teaching and to ask whether it is truly the religion of Jesus.

Our Cover Page

DO WE need a new church architecture, one that reflects, not the mediaeval, but the modern ideals, and philosophy of Christianity? Do we need a new set of symbols to express our present-day Christian ideas, to make evident in form and color the power of spiritual thought, to release the tension of the modern mind to a nobler freedom of the imagination? It is the conviction of many religious leaders that we do, that the Gothic, the classic, even the colonial types of architecture are not satisfying media for the expression of the conception of religion for this age.

As a venture into new modes of expression, the Boston Avenue Methodist Episcopal Church, South, of Tulsa, Oklahoma, is an inspiring example. Standing as it does athwart a double highway, on the most commanding site in the city, even the passer-by can not but pause to consider the building. And as he considers it, what does he see? A great building dedicated to a specific purpose, yes; but unless his eyes are blinded, he sees more. The designer—a woman artist—thought of the whole creation in spiritual terms, and the thought is made evident in stone and sculpture.

The total building is a unit—not two separate buildings, but one. The ideal of the building was to express in architectural form the union of Christian education and general worship and ministry of the church.

The two predominating motifs are the praying hands—not the closed, clasped hands of the Middle Ages, signifying intensity and fear, but open hands, signifying confidence that Divine Grace will be given—and the light motifs in which the downward flow of the line suggests divine illumination upon mortal ideas. The great tower, standing in the exact middle of Boston Avenue, carries out both motifs—four shafts of glass at right angles to the four directions reflect the light of illumination, and the open designs between them acknowledge the limitations of the human mind that ever reaches upward toward God.

Through all of the details of practical usefulness, efficiency, and comfort in the building, these motifs are woven. Could there be a nobler design, a more worthy ideal for the Christian church for the New Age? We bring you this picture in the hope that something of the inspiration of the conception of the building may be caught—an inspiration that will make more real confidence in divine grace for the New Year.

Stature Marks by the Door Jamb

By Halford E. Luccock
Divinity School, Yale University
New Haven, Connecticut

Photo, H. Armstrong Roberts

IN MANY houses in which there is a growing family, on one of the doorways in the kitchen, there is a series of pencil marks rising one above the other. Frequently these marks have remained over many years. They preserve the record of the height of the children at some particular time. They are a mute history of the progress of William and Mary as they have progressively come into their heritage of inches. Each year, as the record is made at Thanksgiving or New Year's or on a birthday, the measurement of the year's growth can be vividly seen.

New Year's is a good time for us all to think of the old family measuring post. After twenty-one, of course, we do not add any more cubits to our stature. That is no tragedy. The tragedy often is that as the years roll by, one does not add cubits of any sort. Suppose there were a measuring door jamb which would record a year's spiritual progress. How much real growth would it show?

It is a question which reaches out in many directions. Let us think, at this turn of the year, of only one aspect of it—Does our religion become more *real* to us, or less so? The answer to that question tells much of how far we have advanced in power and in happiness. Let us explore it.

Any reality in our religious life must come from a living experience of God, the inward conviction that we have a real contact with God in fellowship of purpose and spirit. James H. Barrie, in his play *What Every Woman Knows,* says of charm in a woman, that if she has it she does not need anything else, but if she does not have it, nothing else will do her any good. Now, something like that can be truly said of our religious experience. If we have it, we need, of course, a good deal else if we are to be effective disciples and teachers. But this much, at least, is true, that if we do not have it nothing else will do us any good.

Emil Ludwig, discussing the writing of biography, recently said that if a biographer is to make his subject live, he must live with him, think with him, and eat with him. "Unless you have," says Ludwig, "a certain mad, furious, and passionate relationship to your subject, you can never make him live in the minds of others." Our task as disciples and teachers is to make Jesus live in the minds of men, women, and children. These three adjectives which Ludwig uses are worthy of very careful thought. They seem strange words to use, almost weird. They are good words to hold in front of ourselves while we ask, "Would anyone imagine that we have a furious relationship to Jesus?" Those words of Ludwig's, by a wholly unintentional coincidence, happen to be just the ones which were used of the great disciples of Jesus. "Paul, thou art beside thyself," cried Festus, paying a rare tribute to the Christ-centered life, a tribute which has echoed down the centuries. Again and again observers of George Whitfield says, "He was in a frenzy." Zinzendorf wrote of himself, "I have one passion, it is He."

Our danger is that we may either start without that relationship or may lose it by the way. Have we lost it in any degree as the years go by? Some one has pictured very vividly the spiritual risk of every Christian worker and teacher, by saying that he is in the danger of getting into the position like that of a train caller at a Union Railroad station. We can see such a train announcer in the Grand Central station in New York on a hot August afternoon, calling out the names of summer resorts, such as Lake Placid, Bar Harbor—places whose very names suggest coolness and healing; but the train caller never goes on any of these journeys. So we may be very busy pointing others the way to moral and spiritual achievement, but never take any of the journeys ourselves. If that is true, the mark on the door at New Year's time will never show any increased height.

Our religion grows in reality, and hence in power, in our own lives and the lives of others, when *we honestly face*

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The Objectives of Adult Religious Education

By
NORMAN E. RICHARDSON
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THE first step toward the building of a suitable program of Christian religious education for adults is to ascertain what are the religious needs or limitations and the capacities for religious achievement that characterize these mature members of society. To prepare an educational program for a group of unknown pupils is folly. To try to teach religion to Mr. Unknown X is to blow the trumpet when there is no one to hear it.

Children are studied when a program of elementary religious education is contemplated. All materials and methods are chosen with regard to the possible strengthening and enrichment of their personalities. Likewise, the secondary program is constituted with reference to adolescents and their needs. It would be stupid to take either of these programs and use it for adults, unless it is a demonstrated fact that the adult group is made up of children and adolescents.

The first question that teachers of adults need to answer is this: What is there that is uniquely characteristic of the religious experiences of adults? What are their present attitudes toward religion?

Merely to ask this question raises a score of other questions. We have taken it for granted that all children can be taught to be religious. The church school now believes itself to be ready to undertake the task of guiding the religious development of any child that may come to it.

But what about adults? Does this adult religious education movement mean that the church is actually going to undertake the task of interesting all adults in religion? Is it getting ready to take any case of adult irreligion or false religion, religious fanaticism or prejudice, ignorant, or highly intellectual antagonism to religion—is it going to prepare itself to teach religion to the adult citizens of America? Is it going to develop specialized techniques that fit any and every adult mind? As a result of this undertaking, are the men and women of America going to become loyal disciples of Jesus Christ, trustworthy and resourceful members of the various churches, devoted students of the word of God, and able to gain daily strength through communion with God?

Evidently, it is not enough to inquire what are the needs of adult church members or even occasional church goers. If the adult mind of the nations is to be won over to an intelligent and sympathetic attitude toward religion, it is this adult mind and not some other, that needs to be studied. What does the man on the street think about religion? What place does religion have in the interest and conversation of the women who hold membership in the women's cultural clubs, the parent teachers' associations, and the business women's clubs? How do the men and women who are doing the world's work regard religion?

Keen observers of adult life both within and without the church, like the Rev. F. A. Cockin, (consult Woodward, A. L., ed., *The Teaching Church,* A Handbook of Adult Religious Education, London, Society for Promoting Christian Knowledge, Chap. II) suggest that the following attitudes may be distinguished;

First, the relatively small but growing minority that consider religion to be "a relic of a superstitious past."

Second, again, a minority who conceive religion to be "an insideous device of a ruling class."

Third, a group who find reality in the field of natural science and whose "science mindedness" causes them to consider religion as unreality and hence a negligible matter.

Fourth, the group who feel the domination and control of machinery, whose view of the universe has become mechanized, and who, therefore, find themselves out of sympathy with conventional religion and its belief in a personal God.

Fifth, the group whose time and energies are exhausted in meeting the immediate, practical demands of modern life and who, after having met these demands, are too fatigued to give religion any serious consideration. They are not hostile, but merely indifferent toward it, because of their low vitality.

Sixth, the group who have confused mental science and religion, whose personal demands for a vital and vitalizing experience have not been met by religion as conventionally interpreted and promulgated, and who have sought satisfaction of their needs in a quasi-religious use of suggestion, transference, occultism, psycho-analysis, and other psychological factors or processes.

Seventh, the group who have failed to grasp the differentiation between social science and religion, who find the highest values and the most appealing reality in social service projects, with whom, the techniques of case work have been permitted to set aside worship techniques.

Eighth, the group of intellectuals who interpret the facts of observation and experience without reference to a metaphysically real God, who try to find an adequate ultimate to account for all the reality which we can know or should be concerned with,

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The ultimate objective of adult Christian religious education, conceived in terms of the individual, may be considered as the fullest or most abundant realization of the capacities for richness and strength of personality and for social usefulness, under the guidance and discipline of love of God with the whole mind and love of neighbor as oneself.

Adult Religious Education

And Childhood

By Mary Alice Jones

IT IS strange and humiliating to think how children build their thoughts of God not infrequently upon our own human imperfections," says Hettie Lee in her *Present Day Problems in Religious Teaching*, and she goes on to give convincing evidence of the truth of her statement. Among the illustrations is this: "A mother was asked by her small son at bedtime, 'Is God nicer than you, mummy?' 'Yes, ever so much nicer,' was the answer. 'Then he must be nice,' murmured the child, settling comfortably to sleep."

The child is, of course, not simply a passive recipient of impressions from his elders. His own initiative in showing love and generosity and helpfulness to others is a vital element in the building of a conception of God. To work with God is an indispensable method for coming to understand his character and his purposes. But the fact remains that whether we like it or not, the child's thoughts of God are limited by experiences with adults in his world to whom he looks for guidance and care and protection and whom he considers the embodiment of wisdom and the standard for goodness. Association in the home, school, church, and community with men and women who show children, through their own attitudes and their own conduct, what it means to be loving, kind, forgiving, protecting, will help these children to be able to understand these terms when applied to God. But if their association is with adults who are capricious, unjust, arbitrary, unsympathetic, what a stumbling block such experiences become to a really noble conception of God!

In building up a wholesome and a truly Christian relationship with God the children are dependent upon the leadership and influence of adults (an adult leadership) whose lives demonstrate, however imperfectly, the character and the purposes of God. And so—let there be religious education for adults!

Likewise, in the development of the personalities of children, adults play a larger part than they suspect. In a recent pamphlet called, *The Effects Upon a Child of an Unstable Home Situation*, attention is called to the fact that it is not only the home broken up by divorce, the home menaced by poverty, and the home where there is violent physical abuse or serious neglect which leads to mental and moral disaster, but that lack of affection, a sense of being not wanted, disharmony between parents, unsympathetic attitudes toward childhood griefs and joys and misdemeanors are even more productive of trouble for the child. He feels insecure, and this feeling of insecurity is the basic cause of most delinquency and of most mental breakdowns. A similar study in the field of school relationships reveals the same facts. It is not the school whose teachers have the least education or which meets in the most

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And Youth

By P. R. Hayward

IF THE total program of Christian education fails, workers with children have only one alibi: they can say that we leaders of youth soiled the product after they gave it a good start. Workers with adults have only one, for they can point to the poor material turned over to them and say, "What else could you expect?" But we leaders of youth are blessed with two perfectly good alibis—we can blame the children's division for not sending us good material and the adult division for spoiling the results of our labors after we get through with it. So, there we stand, midway between life's beginning and its consummation; closely tied up to both, and depending for our success or failure upon the vitality of the experience that goes on in either direction.

What then are the contacts that must go on between adult religious education and youth?

For one thing, *youth is the period* in which all the products of an adult civilization must pass before the critical eyes of a maturing intelligence. While childhood often accepts and is moulded by its adult world, it is in youth that the ideals of that world come most sharply into conflict with those of the next generation. Youth must find itself and in so doing often can see no other way than that of protest against its elders and a contempt for their ideas. Many young people, of course, conform, and are lost in the dead levels of an inert mind; others rebel and are lost in the currents of a license they cannot control; but in between come those who, through conflict, find an adjustment that carries the human race forward. To this situation adult religious education must adapt itself.

Again, let us all admit that our young people's program in the local church is not always what we want it to be; but, *when it is*, we face this problem: the adult program into which our youth are supposed to graduate is often inadequate. Young people who have had a vital and challenging experience in their class, or department, or society, do not relish what they see on ahead. As a result we have them "hanging on" as members until their young people's organization is a group of bald heads whose youth the calendar officially cut off years before. It was even reported in a Canadian town some years ago that a Tuxis Boy of forty had eloped with a C. G. I. T. girl of thirty-eight, when the upper limit of each program was supposed to be about eighteen! Small wonder that these adults took up the only attractive program that they saw around. Let us then, as we plan our adult program, both in the local church and "in the large," nationally speaking, keep in mind not only those who use that program now, but the larger host who will move into it in the years to come.

It is also true, of course, that most of our volunteer leaders must come out of the adult life of the church; that in religious education, as elsewhere, no one has yet been able to lift himself by his own bootstraps or to make water

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Race Relations and the Church School

By Bruno Lasker*

It obviously makes a world of difference to the particular ways in which Christian race tolerance may best be taught whether the membership of a church is predisposed by previous experience to receive the members of another racial group as equals or not; whether it has behind it a history of long continued, pleasant relations with members of the other group or a history of antagonism or non-cooperation. Often religious educators are asked for methods of creating world-mindedness and interracial fellowship that will be equally applicable north and south, east and west. Such methods do not exist; and those who claim to have the key to the universal acceptance of these attitudes either are charlatans or have no inkling of the meaning of education.

Photo, Underwood & Underwood

Nevertheless, long experience and the experimental labors of many who have acquired practical wisdom in this field of effort, have given us certain principles of educational method that are equally applicable whether a community steeped in mutual class prejudices has to be won for a first installment of elementary justice or whether a community, well advanced toward the exemplification of a social point of view in everyday human relations, desires to fortify that attitude among its children and young people. The problems of social behavior and group relationships in the community demand solutions which tested educational procedures offer.

The *first* of these principles is that one can learn only what promises to be a pleasant addition to one's stock of knowledge. If children are to be taught appreciation for the good qualities and the achievements of members of another class or racial group, they must be helped to recognize these as enrichments of their own life, in one way or another.

Second, behaviors must have been practised with success and satisfaction before they can become truly assimilated as habits. You cannot learn to be just to members of another group except by having occasion to practice justice in actual dealings with them or, if that is impossible, to practice justice in analogous situations and relationships. Thus, racial groups that have learned to accommodate their interests to those of others, find it much easier to adapt themselves to contact with a new, incoming group than those who have always "kept themselves to themselves" and have been able completely to disregard the wishes of "outsiders."

Third, desire for possession of those attitudes that make for happy relations between groups can be stimulated through association and attendant learnings. Thus, where prejudice stands in the way of any contact with members of a particular group which does not at once produce unfavorable responses, the way for a more open-minded receptivity may be prepared by indirection. Desires, unconnected with the prejudicial attitudes toward the other group, can be satisfied in such a way that a favorable impression of the group is connected with that satisfaction. A person who had a deeply ingrained aversion for Jews received his first jolt and his first impetus to re-examine his feeling for members of that race through the consistently friendly services of a Jewish librarian who helped him in a difficult bibliographical search—without any discussion of Jewish-Gentile relations between the two.

But it may be objected that in many churches the difficulty lies still further back. Not only is there a formidable educational task in leading the members of the Sunday school toward a more Christian concept of their relation to other races, but the adult membership has sternly set its face against any attempt on the part of the pastor and his assistants to interfere with the established tradition of race relations in the community. "How," asks one correspondent, "can I even get a start in producing a friendly attitude toward the foreign-born in this neighborhood when the most influential church members are firmly determined to keep their children from all contact with 'wops' and 'dagoes'—except in so far as attendance at the public school makes it inevitable?" The question asked really contains the answer: What those people object to is direct personal contact of their children with certain other children, not the conditioning of their children for attitudes of social justice and friendly appreciation. Now, there may be a variety of reasons for this demand, some justified by experience and some plainly prejudiced. No parent likes to have his children associate with others whose language, manners, or habits of personal cleanliness may be distinctly

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worse than those of their own set. If the members of a particular racial or national group are almost without exception of a class with lower standards in these respects—admittedly without their fault—a general taboo of the sort named may be the only practicable means of safeguarding the child of a class with higher standards against the corruption of his manners, habits, and diction. More often, of course, the assumption that *all* families of the other group share these lower standards is a mistaken one; and a tactful correction of the error on the part of the religious educator is all that is necessary to lift the taboo. He has to employ such means as are at his disposal, first of all, to bring the adults of his church membership into contact with those of the other group against whom their just objection does not hold before attempting, against their expressed wish, to make such contact between the children of the two groups.

But even where the attitude of the dominant adult group is entirely prejudiced and cannot be expected to give way to reason except through a long course of re-education, helpful educational influences can be exerted upon the children of the church, which do not violate the taboo. A recent study of parental attitudes toward the education of children for the responsibilities of citizenship in racially mixed communities has revealed that, even where adult mind-sets are distinctly prejudiced, there is common agreement that these attitudes are worth fostering in children.

1. A desire to be fair in dealings with all persons, irrespective of their class, race, religion, or nationality.

2. Preference for correct information and sympathetic understanding of other groups rather than being conditional for misjudgments by misrepresentation or inadequate knowledge.

3. Appreciation for qualities and achievements that are praiseworthy, no matter in what group they show themselves.

4. A general open-mindedness to new experience and new knowledge, and facility in adapting oneself to different situations.

In other words, underlying even the most crusty conservatism and the most jealous regard for accepted social codes and class distinctions, there is usually to be found a sentiment in favor of the sort of mental flexibility which is of the essence of liberalism. The religious educator can bank on the predisposition of most parents to have their children brought up—if only with a selfish view to their own good—in such a way that they can get on with all sorts of people, that they can readily learn from experience, and that they will let their behavior toward others be influenced by the real demands of a given situation rather than by preconceived and possibly fictitious notions. Within this wide area of general educational purpose an almost unlimited variety of specific methods present themselves for use in accordance with the specific needs and opportunities. The only method which almost certainly courts failure is that of opposing the indoctrination of the home with a contrary indoctrination in the church. No matter how obsessed with false ideals the home may seem, the fact that its children attend a church or Sunday school is sufficient evidence that there are at least incipient desires for one or all of the attitudes named above and, therefore, chances of cooperating with the home in some of its educational objectives even though others may not be acceptable.

It is not possible, in a short article, to give examples of the educational methods available for stimulating a sense of justice, a desire for truth, appreciation for the best there is in other racial groups, and an attitude of pleasant expectancy in the face of new experiences. Indeed, it is positively dangerous to give such details in this connection, because too often the spirit of the proposed method is overlooked, and specific recommended pieces of literature, pageants, or what-not are thoughtlessly applied in conditions which they do not fit—often with damaging effect upon a continuing slow-moving program of real social education.

One point which it has been the purpose of this article to stress is that lack of direct contact between children of different groups of the community, whether accidental or desired, does not in itself set a limit to the effectiveness of available resources for social education in this matter of race relations. Of course, where such contacts are possible, the choice of educationally helpful forms of contact, and the choice of means to draw out of such contact the strongest lessons in world citizenship, afford additional scope for the religious teacher's ingenuity. In either case, a realistic procedure is more helpful than attempts to foster a romantic make-belief. Some of the educational literature on race relations used by the churches never gets away from the kindergarten stage: the child is told in a hundred different ways to "love the dear little rabbits" or to envy the Chinese child his paper kite and the Eskimo his house of snow. But as he grows older, the only substantial basis that is given him for believing that there may be lovable qualities in other racial groups is that their unlovely traits are not mentioned. Their contributions to the common welfare are emphasized in a way which he feels to be exaggerated and contrary to those beliefs of the adult world which it expresses in its behavior. The American child is not as easily imposed upon as many religious educators seem to imagine. The more the need for "kindliness" in the attitude to others is pressed upon him without convincing sincerity, the more apt is he to vent his sense of the incongruity in his own derisive humors. The normal child can be taught to laugh at himself and his foibles as he laughs at those of others. No matter how much his kindly mentors apply the whitewash brush to those groups which they themselves feel to be inferior, he will discern their real attitude.

Not by trying to see only the best in the other man shall we achieve harmonious relations. We must learn to see the other man as he really is; to understand how he came to be as he is; to recognize in him as in ourselves the potentiality and the desire for improvement. Good will between men is not a static condition but a force that manifests itself in their common quest for the good life.

International Council Moves to New Offices

Early in 1930 the headquarters of the International Council of Religious Education will be moved to the Old Dearborn Bank Building, 203 North Wabash Avenue, Chicago, where the Council will occupy the entire twenty-second floor. This is a new office building with all modern equipment, three blocks due north of the present headquarters in the Mallers Building.

Worship in the Adult Program of the Church

By CHARLES DARSIE*

THERE are two views as to the method of providing worship for the adult department of the Sunday church school: (1) by special programs of worship in adult departments and classes and (2) by regarding the morning church service as the worship service of the adult department.

Those who urge a special worship program for the adult department feel that practice in worship is necessary to the appreciation of the church service; that there can be no practice without the situation of actual worship; and that the participation of representative committees in the ordering and arranging of these departmental programs of worship leads to a creative and purposeful attitude on the part of adults. This creative relationship is difficult, if not impossible, to arrange in the case of the morning worship of the church.

Over against this view, those who prefer to regard the morning church service as the worship program of the adult department feel that the items of the church worship program, such as hymns, responsive readings, prayers, and other items of the ritual, may be practiced outside the actual worship service in the church; that a planned worship service for the department tends to become a competitive rival of the church service, particularly when the teacher's method is the preaching of a sermon on the lesson; that the work of adult teaching is incomplete until the class members have been inducted into the worship and fellowship of the church; and that the church, as the body of Christ, should be the center, from which all adult religious education should take its departure.

SOME SELF-EVIDENT ASPECTS

Without dogmatism certain statements may be made:

1. The program of the adult classes or the adult department should not develop a taste for something which the church service fails to satisfy. For instance, the type of religious singing, which adults are taught to enjoy, should correspond to the type which the church desires them to appreciate. To be an educational program for adults, the procedures of the class and department must look toward the practice of the church.

2. Some place in the adult program should be set aside for drill in the various items of worship. The devotional attitudes of a large number of adults are inadequate. Early Sunday schools, as a rule, did not train for worship; and consequently a lack of reverence has characterized pupils as they arrive at maturity. It is desirable to correct this condition by practicing the songs, devotional readings, and other formalities necessary to effective worship expression. Since practice cannot occur in the midst of a worship experience, some place must be made for it outside. The element of time enters into the question. Many church services fail to hold adult class members in this age of Sunday afternoon opportunities. Time for practice can be obtained by substituting drill for the department or class worship program.

UNIVERSITY OF CHICAGO CHAPEL

3. If the morning church service is to be regarded as a session of the adult department of the church's school, those in charge of its arrangements should feel an obligation to make it effective in its appreciation of the presence of God and its appropriate attitudes. The educational value of worship lies in its shared experiences. The minister and the church officers become the trustees of the commonwealth of worship of all adult organizations of the church. They must therefore make it vital to the work of the classes. They should be willing to conform to the modern standards of religious education in the planning of the morning church service.

4. Adult classes and departments are not able to give the same quality of worship as is the church, with its minister, choir, worship sanctuary, and larger congregation. If adult class members do not attend the church service, they miss the best that the church has to offer.

5. Worship is the one, unique function of the church.

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Pastoral Evangelism and the Church School

By William Weston Patton*

THE success of pastoral evangelism can be measured in part by the growth of church membership. Men need an institution to train their spiritual life, to develop and hold high their ideals, to inspire and direct their endeavors. Just as they reared governments and delegated to them certain performances, and erected schools and assigned them particular duties, so they have founded churches and entrusted them with religious and moral obligations. Successful evangelism can move men to accept the privileges and responsibilities of such a fellowship.

If, then, the church school is to aid in this aspect of pastoral evangelism, it will, among other things, prepare young people for church membership. Does it do so? Let us see.

When young people are approached on church membership they usually have questions they want to ask. These will vary from time to time. In the last ten years there has been an increasing shift from theological to ethical interests. But the difficulty which young people experience with any question will depend upon the kind of instruction they are receiving in the church school.

Why Join at All?

"Why join at all?" This is a question that young people wonder about. They see that there are many who do not take the step which they are asked to make.

The able teacher draws upon his knowledge of psychology in meeting this perplexity. He points out that a recorded decision strengthens determination. Here is a boy who resolves in the morning to do something definite which his father wants him to do. If he keeps the resolution to himself he may overlook it. If he tells his father he is more likely to carry it out. The value of church membership can be presented in a similar light by the wise teacher.

The efficient school will also use the children's giving as a means of educating them in definite projects for local and missionary interests. I know one school where instruction in church polity and operating expenses had been such that each year when the church budget was to be raised the boys and girls knew more than the majority of their parents about the significance and cost of local and benevolence items. When such education has a proper, though minor place in the curriculum, young people approach church membership with a sense of duty.

Goodness

The next question young people ask concerns conduct. "What may they do as church members?" The answer a school can give depends of course upon the discipline of a particular denomination. However, beneath all explicit requirements it should make clear that character is primary and is an achievement of years.

Do these young people have standards below which they

endeavor not to fall? I believe the great majority do. These standards are not always our standards, but they are standards nevertheless, and young people are pitiless in their insistence upon them. They know the maelstrom of temptation. They are aware of failure, bitter failure, in places where they think older people do not understand. Yet all compounded, as they are, of severe self-criticism and unshaken self-confidence, they still hope for and believe in unaided self-victory.

Cannot the efficient school then make them see that only Christ can help them? No, it cannot. Each one of them must discover that for himself. Few of these young people will have lived deeply enough to apprehend the significance of Christ's life before they are much older than they now are. Until that time they will naturally rely on themselves.

Church membership does not imply immediate abstract perfection. It signifies determination to reach after victory in one's own field. The efficient school makes this clear.

Theology

"What must I believe if I join the church?" That is another question in the minds of young people. Here enters the relationship of theology and religion; the whole adjustment of science and creed. Young people are inquisitive. They hale opinions and traditions before the bar of their limited knowledge and experience.

I realize the importance of clear thinking and rooted

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Tired of Uniform Lessons?

By
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Executive Secretary, Federal Council of the Churches of Christ in America, New York City

WE would not, of course, suggest such a question to the regular attendant of an adult Bible class committed to the use of uniform lessons. What we have to say is addressed rather to the person who has already expressed dissatisfaction, who, possibly, has declined the cordial invitation of the membership committee to attend the class, or at least has shown unmistakable signs of restlessness. He may have given vent to his feelings in the exclamation, "I'm *tired* of uniform lessons!"

We think we have imagination enough to understand how some people might feel that way. There is a hint of standardization, conveyed by the adjective "uniform," that these lessons are made for people whose needs are identical. They would seem to appeal primarily to the kind of person who depends upon patent medicine to cure his illnesses, who wears ready-made clothing and lives in a Sears-Roebuck knock-down house.

Standardized products are convenient, cheap and have their uses, but they are not suited to every situation. Hence there are people, individualists if you will, who have become tired of the monotony of uniform lessons, who feel oppressed by certain burdens or perplexed over peculiar problems, and consequently long for a new type of class and a different kind of lesson.

Some there are whose duties are such as to make it very difficult to attend an adult class, Sunday after Sunday, right through the year. The very thought of such an interminable program is to them appalling. But if there were some subject, some problem in which they were particularly interested, to be studied and discussed under competent leadership for six or eight or twelve weeks, "why, that would interest me!" they say.

What are some of these subjects or problems?

A booklet has just come to my desk from the office of the Missionary Education Movement, entitled *Christianity's Supreme Issues.* From the sub-title we learn that this is "a new plan for the cooperative study of six supreme needs of humanity, based on Bishop Francis J. McConnell's book, *Human Needs and World Christianity* and on the Report of the Jerusalem Meeting, 1928."

The supreme issues are Health, Wealth, Knowledge, Freedom, Fellowship and the Vision of God. Under each head there is provided a list of the best recent books and pamphlets bearing upon the topic. The purpose of study is in each case clearly stated and directions given for organizing groups around each topic and conducting discussion upon their reports. A very worthwhile series of sessions might be arranged, to last through as many weeks as are available. In these days when church members even are confused and troubled over frequent criticisms of the church and its missionary enterprises, nothing could be more useful than a frank facing of these supreme issues.

Some are troubled over theological questions: "What is religion?" "Is there a God?" "What is a person; is God a person?" "Why do men suffer?" "What happens when we pray?" "Is immortality desirable, and possible?" We can see how a group might spend three months very profitably over these problems, using as a basis Professor Harkness' volume, *Conflicts in Religious Thought.*

In some parts of the country, where the race problem or the industrial problem or the problem of church unity are live issues, it may be well to turn to some of the discussion outlines prepared by *The Inquiry*, 129 East 52nd Street, New York. For example, *All Colors, The Worker and His Job, The Question of the Right to Strike, The Question of Recognizing the Union,* and *Are There Too Many Churches in Our Town,* are suggestive titles.

The evils of race prejudice and race hatred are set forth in concrete, dramatic stories of conflict and tragedy in *All Colors.* The members of the group are asked to think them over, attempting to put themselves in the places of the chief participants on both sides of the color line, and determine if they can where truth and justice find their meeting place in brotherhood.

The recent industrial struggle in North Carolina has given point to the study and discussion of industrial issues. It is easy for one section of the country to cast blame upon another section, or for one class to condemn another class. But what are the facts upon which industry itself must rest? A great merchant recently remarked that it could be shown that the policy of long hours and low wages is disastrous for the industry itself, that mass production means service of the masses, which can only be achieved when the masses have money with which to buy and leisure in which to enjoy.

Again, it is frequently remarked that the attempt to maintain several churches of different denominations in a community of moderate size is suicidal. All are kept on a starvation basis. Yet it is not easy to unite them into one strong church. Communities that are facing this problem will find Mr. Silcox's pamphlet, *Are There Too Many Churches in Our Town* full of helpful suggestion and enlightening experience.

In view of the ratification of the Kellogg-Briand treaty by our own and fifty other nations, it is certainly important and timely for Christian people to ask themselves what is involved in the signing of the Pact. A very full setting forth of the facts bearing down upon this question may be secured from the Commission on International Justice and Goodwill of the Federal Council of Churches, 105 East 22nd Street, New York. Discussion programs are outlined and data material provided for at least four sessions.

Such a study may reveal the fact that there is a difference of opinion among the members of the group as to the attitude which Christians should assume toward war. A booklet has been prepared containing the sayings of Jesus which have been quoted for and against war. It would be most instructive to examine the situations under which these words were spoken and seek to arrive at a Christian solution of the problem of War and Peace.

This may well lead to a more intensive study of the causes of war-economic rivalry, racial and national pride,

pressure of population, and other similar topics, an examination of the effect of war propaganda upon public opinion and governmental policies (*apropos* of the Shearer incident). For example, what should be the naval policy of the United States, in view of the Kellogg Pact, the questionable value of battle-ships, the use of submarines and airplanes and poison gas? Can a church teach peace to the children in the church school and at the same time urge its boys and young men to avail themselves of military training in high school and college and attend training camps? What is the effect of a high protective tariff upon the good will of other nations? In this age of mass production and the need of world markets has the time arrived for a change in our tariff policy? It may be that the discussion of such problems as these may seem to some to lie outside the scope of an adult class in a church, but if we are to build sentiment for world peace, where can this be done more naturally and properly than in a church, dedicated to the cause of the Prince of Peace?

Many parents today are ready to confess that they are baffled by the problems of home life and child training. Miss Moxcey's little book, *Parents and Their Children* is an admirable introduction to the study of parenthood. Dr. Galloway's volume, *Parenthood and the Character Training of Children,* is full of helpful suggestion. And Professor Fiske's book, *The Changing Family,* is splendidly adapted for class study and discussion. Indeed, it grew out of his experience with a study class of parents.

The Child Study Association of America, 54 West 74th Street, New York City, has prepared in convenient form for class use a series of pamphlets on Obedience, Punishment, Truth and Falsehood, Curiosity, Use of Money, Habit, and Imagination, which provide material for several weeks' study and discussion. These sell for ten cents each. A somewhat similar series of pamphlets has been provided by the Abingdon Press under the editorship of Dr. Norman E. Richardson.

The Parent Teacher Association has a series of six study outlines on *Spiritual Training in the Family.* These were prepared by a Committee composed of representatives of Catholic, Jewish, and Protestant faiths, under the chairmanship of Dean Weigle. It would be a fine example of fellowship for representatives of these faiths to meet in a local group to study their common problem.

No issue is so generally and constantly debated as the Prohibition issue, and yet little opportunity is offered in the churches, or anywhere else, for the candid study of the problem of temperance. Dr. Johnson's little manual, *Prohibition in Outline,* is well adapted for study and discussion.

This is precisely one of those controversial questions in which both parties to the controversy seek by argument to defend their respective positions. Meanwhile a great deal of bitterness is developed and a high state of emotion is engendered. When the question is still further complicated by connection with partisan politics, the issue is confusing indeed.

The only hope of progress under such conditions is to induce as many people as possible to seek "the truth, the whole truth and nothing but the truth." What are the facts as to the effect of alcohol upon the human system? What is the bearing of these facts upon the public safety, upon poverty, upon crime, upon politics, upon sexual morality? What attempts have been made by society to control the use of alcohol in the interest of social welfare? Which of these have had a measure of success? Under the present circumstances, what should be the next step? A calm study of this kind would do more to clear the air than an amount of propaganda and counter propaganda.

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The Objectives of Adult Religious Education

(*Continued from page 9*)

within the series of objects and energies which chemistry physics, psychology, biology, sociology, and other science reveal, and who find no place for a serious consideration o the transcendent or supernatural—not even in religion.

Ninth, the group who confuse the aesthetic aspects o humanism with some of the most essential aspects of re ligion, to whom the worship of God is nothing more tha the fitting celebration of humanly significant language tha is suitably expressive or suggestive of them.

The ultimate objective of adult Christian religious edu cation, conceived in terms of the individual, may be con sidered as the fullest or most abundant realization of th capacities for richness and strength of personality and fo social usefulness, under the guidance and discipline of lov of God with the whole mind and love of neighbor a oneself.

In view of the native and conditioned attitudes of th adult toward religion, the immediate objectives need t stress both positive and negative considerations. Whereve wrongly conditioned attitudes have been acquired, erron eous interpretations of facts have been made, or bodies o untrustworthy knowledge have been accepted as truth, th immediate objectives need to take these conditions int account. They should reflect the needs of reconstruction a well as of construction, reclamation as well as conservation discipline as well as culture. To turn to the right, for som adults, involves turning away from the wrong. Truth mus be presented so that its contrast with error is vividly dis cerned. Adult education should help adults to recogniz error as error, false prejudice as false prejudice, and re ligious superstition as religious superstition.

Much more than is the case in elementary or secondar religious education, the religious education of adults in volves this reconditioning of beliefs, attitudes, and habits Immediate objectives grow out of immediate needs. T ignore this principle is to be in danger of failure to mak a vital point of contact with the adult mind.

On the other and positive side, in view of the life need and capabilities of adults, the religion that they requir must contain spiritual vitality. These actual needs and pos sibilities are emotional, they are mystical and pragmati as well as critically intellectual. No spiritually sterile in tellectualism can meet the adults' needs of religion. Thei burdens are too heavy, their problems are too perplexing their hopes and fears are too poignant to be satisfied wit anything short of a religion that involves the whole min and gathers up in its embrace the whole of life.

The Educational Work of the Pastor

By Harold F. Humbert*

AMONG Scotch folk an intimate designation of the pastor is *dominie*. The term, rooted in faraway origins, literally means master. The minister who fulfills his function is a teacher of all of the people of his community, from bairns to silver-haired grandsires.

No single title describes the pastor's total educational task. Sometimes he is called *parson*, a name reminiscent of departed days when the minister was uniquely *the* person of the community, its pinnacle of intellectual, social, and spiritual culture. If the modern minister, in his own person, embodies the Christian spirit which he seeks to impart, then, in a profound sense, is he a parson. Likewise he is *pastor*, shepherd of a flock, coming into contact with human life on all age levels and knowing what spiritual nourishment these unfolding personalities need. As pastor, his relation to his people is individual, but experience from one-by-one contacts enables him to plan for the entire constituency. As *preacher* he imparts the deep insights that life has revealed to him, incites to serious thinking, and inspires toward high-level living. Teaching preachers are the need of our day—men who interpret, challenge, arouse from indifference, awaken longing for reality, stimulate hunger and thirst for righteousness, and stir spiritual activity. As *minister* the religious leader is servant of all, through what he thinks, what he says, what he does, what he is. He serves as administrator, devising and directing. He serves as counselor, being accessible to those who need help in problems of faith, of conduct, and of work. In proportion as the minister possesses the mind and method of Jesus is he dynamic.

To the New Year

One song for thee, New Year,
One universal prayer;
Teach us—all other teachings
far above—
To hide dark hate beneath
the wings of love;
To slay all hatred, strife,
And live the larger life!
To bind the wounds that bleed;
To lift the fallen, lead the blind
As only love can lead—
To live for all mankind!

Teach us, New Year, to be
Free men among the free;
Our only master, Duty, with no God
Save one—our Maker—monarchs of the
sod!
Teach us with all its might,
Its darkness and its light,
Its heart-beat tremulous,
Its grief, its gloom,
Its beauty, and its bloom—
God made the world for us!

—James Whitcomb Riley

Four major functions are involved in the minister's educational task: *first*, to interpret and vitalize Christianity so that it will function in congregation and community; *second*, to cultivate an educational consciousness within the church; *third*, to build, in cooperation with his associates, an educational program and to guide its operation; *fourth*, to discover, inspire, and develop leaders. No easy task is his, but one which challenges the highest and best in an individual life.

The man in the pulpit has the privilege of helping to make Christianity real to his people. He stings the apathetic into thought and guides the problem-obsessed toward solutions. For those who are engrossed in material pursuits he opens a world of realities which, outside of the church, they would never view. Seeking to live above the petty and the trivial, he broadens the horizon and deepens the devotion of his people. Keeping abreast of the scholarship of the day, he interprets new social and religious meanings. Becoming the spiritual companion of pioneers in national and international progress, he guides his people toward Christian views of modern statesmanship. With the prophetic flame glowing in his soul, he fearlessly declares truths that tend to be neglected. Living in the realm of spiritual adventure, he points his people toward life's highest quests. Confident of the Eternal Goodness, he guides the perturbed and the broken hearted to an understanding of what the Master taught, that God is our Father, who loves and cares.

In common with all teachers, a pastor faces the necessity of making platitudes appealing. Each generation needs certain age-old truths. To those concepts which seem somewhat worn, the preacher must bring touches of vividness that give them new force. He must be ingenious in discovering fresh ways of reanimating the familiar, speaking in parables that live rather than in abstractions that perish.

The minister-educator helps people to see the church in its entirety, as a local agency serving every age level and leavening the total community life, as a cooperative fellowship within its own communion and with interchurch relationships, as a world-wide influence upon industry, racial contacts, and international good will. The pastor interprets the church as a society within society, where each member has his distinct responsibility. Too many people conceive the church as an aggregation of individuals who gather when they feel like it and perform group duties when they have nothing else to do. Upon them must be pressed the divine imperative, "Necessity is laid upon me."

No more challenging office belongs to the ministry than that of teaching people how to worship. It involves explanation, illustration, example, and experience. The thoughtful pastor plans his public worship, guided by the principles of unity and variety, seeking to leave one dynamic impression in each service, yet not pitching it all in one key, for a company of worshipers are not dominated by a unanimous mood or impelled by a single need. By means of prayer, oral biblical interpretation, antiphonal passages, music, and message, the minister inspires attitudes of meditation, wonder, reverence, and faith.

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He seeks increasing knowledge of the individual yearnings within his congregation, so as to multiply his power as leader of worship.

Cultivation of an educational consciousness in the congregation is a basic pastoral responsibility. With all the ingenuity which the minister can command, he helps his people toward an understanding of the meaning of religious education and its importance in home and church. If he conceives the church itself as an educational enterprise, gradually he will lead his congregation to that point of view, and imbed the educational ideal in their minds, so that it will guide their thinking and direct their decisions.

In every congregation are leaders whose minds are totally adult centered. It is the minister's privilege to bring to them the principle of gradation, showing how each period in the expanding life has its distinct need and how our present program seeks to provide, at every stage of growth, such development as shall make possible an enriched, vital, Christian personality. The forward-looking minister helps his people to visualize the necessity for adequate support of religious education, if the church of the future is to play its rightful part in life, and if a loyal progressive leadership is to emerge among youth. He shows how fundamental is adequate equipment, stressing both utility and beauty. He inspires in his people a glowing passion to provide such surroundings that the child's first impressions of the church are pleasant, and that in each successive department, he will find attractive rooms, well-constructed equipment, books for worship and study, and a total atmosphere of harmony and beauty.

What are the means by which the minister leads his people to see eye to eye with him? Sermons in which educational ideals are concretely applied; conversations with key leaders; committee meetings and church board discussions; bulletins and posters; newspaper announcements that feature not the preacher and the music alone, but the whole educational program; addresses by visitors who have achieved effective results elsewhere; special Sunday evening services that reveal accomplishments of various departments—such methods keep religious education freshly before the congregation.

The minister himself must keep abreast of current developments, becoming familiar with new concepts of curriculum, knowing materials that are available, and planning experiments for his own situation. He must keep his feet on the ground and his eyes moving from far objectives to near needs, bringing into the scope of his vision that which now is and that which ought to be. The spirit of the seer within him will leap forward to make clear to others the vision by which he is impelled.

As a program builder the pastor develops skill in cooperation. Effective action results from pooled abilities. The minister wisely keeps a perspective view of all departments, not playing favorites with those in which he appears most frequently. A series of visits with his cradle roll superintendent to the homes of babies' parents will enable him to keep that department in the center of interest. Frequent participation in the worship services of children's and adolescent groups will help him to counsel with those who lead there. Realization of the educational value of all committee activities of the young people and adults of the church, in addition to their class discussions, forums, and social life, will aid him to utilize these means of developing Christian attitudes and ways of living. Study of the school's statistics will make clear where leadership and plans are weak, and start the mind working toward solutions. The minister will not be a statistical fiend, nor will he revel in mere numbers; assuredly he will not be a sheer stuntster; rather he will evaluate methods in the light of educational objectives, steering away from questionable attendance stimulants as well as from lethargic contentment with things as they are.

As an educator the pastor becomes a personnel manager. He is ever alert to find the individual best adapted to a particular task, or the one who may grow into doing those duties efficiently. By the process of try-out in temporary positions he will sometimes confirm and sometimes change his original judgment. Various trials, tactfully managed, will enable him to discover the best place for workers.

How to enlist those who ought to be in positions of service is a constant quandary. Through experience the minister develops the technique of interviews. The two-by-two visit is usually the best, pastor going with department superintendent or director or key-friend. When the minister is convinced of the rightness of his mission, he can appeal with eloquence, not over-persuading a hesitant person, but marshalling facts and needs so that the call of the task becomes irresistible.

When leaders have been found, they need to be inspirited. When discouragements arise, letters of appreciation help to tide over difficult places. Group gatherings are an aid, as are visiting experts, suggested reading, and special conferences.

The anticipation list of the pastor is an asset. He keeps a mental or a penned notation of those who may possibly fill positions, so that when the evil day of the removal of dependable people comes, he has some embryonic plan in the recesses of his thought, which the occasion will bring to birth. There was sound wisdom in the words of an American President, "Whenever a problem comes before me the first thing I say to myself is, 'Isn't there someone who can do that as well as I can?' and you would be surprised how often I find someone else can do it better."

The pastor who takes his educational responsibility seriously reaps his reward. To have children look into his face as though they said, "You are my friend," brings joy too subtle for words. To see youth dedicating life in Christian service brings satisfaction that endures. To guide men and women into fruitful leadership makes the minister's cup of gladness overflow. Such experience brings a man into mystic comradeship with the Master of Abundant Life.

International Council Meeting

The *annual meeting* of the International Council of Religious Education, together with the professional advisory sections and the committees and boards of the Council, will be held in Chicago, Illinois, February 12–19, 1930, at the Stevens Hotel on South Michigan Boulevard.

The *professional advisory sections* will hold their meetings on February 12, 13, 14 and 15. Some of the sections will meet for three days, others for two days, and some for only one day.

The *Board of Trustees* and either the Educational Commission or the Central Committee of the Commission will meet on Monday, February 17. The regular annual meeting of the Council will be held on Tuesday and Wednesday, February 18 and 19, 1930.

The County Council's Program for Adults

By Bernard Coggan*

ONLY limited progress in the religious education of children and young people may be expected until there are many more sympathetic and informed adults in the church and community. The cooperative movement has long given leadership to the children's and young people's divisions while but few cases exist where denominational or interdenominational leadership is found for the adult group. This is reflected in county and community councils.

Churches are now not only concerned with the motivation of adult life for right living and right thinking, but are endeavoring to organize their adult forces for kingdom building projects. All adults need to experience the joy of participation in worship, study, teaching, evangelism, giving, service, and missionary outreach.

The Function of the County Council

Because of its interdenominational standing, the county council of religious education frequently holds the key. Its parish is the entire county; its concern is with all men and women, children and youth, churched or unchurched. Its functions may be to:

1. Develop a general consciousness of need for religious education of adults.
2. Provide fellowship, under inter-church auspices, for Christians of different churches.
3. Inspire and inform adults and enlist their combined strength in an aggressive campaign for personal and social righteousness.
4. Enlarge the vision of, and motivate local church leaders to provide a program commensurate with their denominational standards.
5. Clarify objectives, survey possible study courses, interchange experiences on methods of discovering individual needs and interests and building programs thereto, and study current experiments in adjusting the schedule in the local churches so as to reach the maximum number of adults.
6. Train, or encourage local churches to train, leadership for adults.
7. Encourage cooperation of indifferent parents.

A combined approach to these projects will invariably produce greater results than if churches work independently. When more than one church is in a community, it is usually impossible to develop community loyalty to any event held by any one church. No matter how cordial the invitation, the event is thought of as denominational. However, the county council, or community council, may command the respect and loyalty of all adult groups. No other agency has such an opportunity.

The Organization

Some outstanding Christian man should be chosen as the county adult superintendent. He at once builds his plans as a part of the general program of the council. District adult leaders should be members of his executive committee. Many good leaders would not take on these volunteer offices if they were loaded with detail in program or reports. They are encouraged to plan at least one event in the year in addition to what they may do in cooperation with other divisions.

The usual program plan consists of presentation and conferences on adult work at various district or county council gatherings; group meetings for special adult studies; promotion of reading and training among adult class teachers; visitation of adult classes; cooperation in community religious projects.

Michigan Experiments

In Michigan we have experimented on the following, seeking to achieve personal growth, church loyalty, and community vision:

Christian citizenship banquets. This includes fellowship songs, civic officials as guests, and group conferences dealing with subjects related to the adult field. These conferences have been directed by prominent leaders and each reported to a re-assembled session through a findings committee. As many as two hundred and fifty outstanding men and women from forty different schools of a county have participated. Their findings are significant.

Institutes for teachers of adult classes. These groups study teaching methods, lesson courses, and relationships within the church. Group conferences follow on class organization and activities, home department possibilities, departmental correlation, and parents' classes.

Series of inter-church men's and older sons' rallies. These are held on Sunday afternoons and evenings, when men are thinking churchward and many public officials and school teachers are free for service. Such meetings prove most influential. (The women meet in a neighboring church at the same hour.)

Semi-formal men's banquets. It does men good to mingle with Christian men from other churches (frequently there are only three or four men in a single church). A hundred men representing united Protestantism sitting about a common board spell a real challenge to county leadership. Under no other auspices are men brought together as Christians. In such gatherings, men may be organized to strengthen work in local churches as well as that of the county.

Group meetings for young parents. Such meetings are held jointly with the children's division workers during the evening; the afternoon having been spent in separate conferences. A happy banquet session is held between the two meetings.

Youth and adults in fellowship. If held as part of a county young people's conference this proves a delightful eye-opener to adults and serves to stabilize the thinking of

(*Continued on page 46*)

*Director of Adult Work, Michigan Council of Religious Education, Lansing, Michigan.

What a Superintendent may do in—

Vitalizing the Curriculum of the Church School

By Paul H. Vieth

WHY do you have your pupils go through this particular routine of worship and instruction? Why did you teach this particular lesson rather than some other?" I asked these questions of a church school teacher. In answer, she hesitated, became confused, and finally said, "I don't know, unless it is because that is the way everbody does in church school."

Is this sufficient reason for an hour of varied activity? Let us probe a little deeper and find a purpose, which will at the same time serve as a standard by which we may evaluate that which we do.

The church school exists for a purpose. Its aim is to promote growth in Christian living, to develop Christlike character. This is a result which is sought in the lives of pupils. But granted that we recognize the need of the pupil and the desirable goal toward which he should grow, how are we to bring about the desired result? Let us answer by asking another question. Suppose you want a boy to learn to play tennis, how would you go about it? Would it not be a matter of filling him with the ideal of becoming a good player, giving him exercises of various sorts to develop the different phases of the game, instructing him in the science of playing—all this on a background of plenty of actual playing? In the same way, though the process may be much more complex, we may lead boys and girls to grow in Christian living through the various activities and experiences which make up the program of the religious school. This is the goal of the activities in which we lead our pupils to engage, and no lesser purpose is sufficient reason for one moment of time or attention.

The *curriculum* of the church school consists of these varied activities which are intended to promote growth in Christian living. These activities are almost too numerous to mention—worship, reading, discussion, sharing with others, service projects, association with teachers and leaders, dramatics, Bible memorization, et cetera.

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In building a more vital curriculum for his school, the first task of the superintendent is that of helping his teachers to see school activities in the right light. They are means to the achievement of ends. The best means are those which have the greatest effect in producing the desired results. The only test of the effectiveness of an activity is its influence on growth in Christian living. This is a perfectly simple idea, but it does assume that the teacher has a clear idea of the purpose of his work.

A second task in building a vital curriculum is that of providing an opportunity for varied activities in which the teacher may engage his pupils. It is not likely that much by way of vital results will follow if the teacher has but a brief time and a very limited space in which to "teach the lesson." There must be opportunity for projects in Christian living, individual as well as group activity, investigation, unhampered discussion and dramatization. This requires time, space, and adequate equipment. Supervision will concern itself with providing the necessary conditions for the teacher to do his best work.

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This matter of adequate time, space, and equipment presents a serious problem for most church schools. The question of space has been met by a demand for separate classrooms, and it is now taken as a matter of course that every class should, if possible, have its own room. The need for adequate equipment is slowly coming to recognition, though most church schools are far from reaping material benefits from such recognition. These two problems will be treated in a subsequent article.

But what of this question of time? Two types of approach toward solution deserve our attention. The first is that of the "expanded" session. Schools operating on this plan remain in session throughout the Sunday morning, approximately from 9:30 to 12:00. This gives ample time for varied activities. In some cases the word "church school" is not used at all, but each group is spoken of as a department of the church, as, for example, "The Junior Department of the Church." The attempt is made to meet all the religious needs of the pupils in such a department during the two or three hours of its session. If this includes an occasional contact with the pastor in the service of worship it would seem that for younger children all the benefits will be conserved which we ordinarily try to realize by urging them to attend the general worship service of the church. In the case of older pupils (intermediate or senior and beyond) this general service of the church should form a part of their expanded program of religious education.

The second plan, for want of a better name, has been called the "informal" program plan. By this plan the pupils are divided into groups of fifteen to twenty-five in number, and each group placed in charge of one leader and one or more assistants for the entire church school hour. This provides an opportunity for various types of activities, and the integration of worship, instruction, service, projects in Christian living, into a unified whole. In the school of two hundred to four hundred in enrolment this plan will often make possible organizing by grades rather than by departments. It is a radical departure from the traditional plan of a department worship group followed by division into small classes, the classes often meeting in the same room and crowded about tables. In some churches the larger departmental unity is maintained through occasional periods of more formal worship on a departmental basis. If there is a worship chapel available for this purpose, so much the better. Incidentally, this plan solves some of the usual teacher difficulties by reduc-

ing the number needed, but it also levies a demand for a more competent worker than the usual teacher.

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In the preceding section we have discussed ways of developing a sufficient variety of activities in order to give the teacher freedom in the realization of the aims of religious activities. There is another side to this question. In many church schools there is a wide variety of things going on, each with a particular value for religious development, but with no effective unification of all into a complete whole. For example, there may be the Sunday school on Sunday morning, and these same children and young people may later in the day be engaged in the activities of societies and clubs. Through the week these same pupils may be grouped in missionary activities, recreational activities, or similar endeavors under the auspices of the church. Obviously, all these activities are intended to promote religious growth. The child's experience is a unity and the greatest amount of good can result from such activities only if they are directed toward this outcome.

It must be recognized that in many cases the superintendent has very little control over the activities carried on with his pupils outside of the Sunday morning hour. Any attempt on his part to supervise outside activities would probably result in resentment. This emphasizes the need of a body officially responsible to the church which may have supervisory powers over the entire educational program. This we have briefly discussed in an earlier article under the name of a board of religious education. While the superintendent may have direct responsibility for the Sunday school only, he is nevertheless concerned with the religious development of his pupils and may not, therefore, ignore his relationship to the other phases of the church's program.

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Thus far, we have said nothing about the printed lesson materials which occupy an important place in the work of each church school. In fact in the minds of many people the word "curriculum" means lesson materials. Our discussion of the meaning of curriculum has shown that it is something more than mere printed materials. On the other hand, printed lesson materials do form an important part in a curriculum. The printed materials give the teacher guidance in his work, and they give the pupil sources to which he may go in his study of problems in Christian living.

Supervision must, therefore, concern itself with the selection of proper lesson materials. This is coming to be a difficult problem because of the many types of materials which are at present available. If it be the purpose of a particular school to use a complete system of prepared materials, it becomes a question whether this shall be the Improved Uniform Lessons, the Group Graded Lessons, or some form of closely graded lessons. If the latter, it becomes a further question which particular system of closely graded lessons shall be used, since there are a number of systems available. In an increasing number of church schools the plan is followed of developing what we may call an "eclectic" curriculum; that is, selecting for each grade the materials which seem best suited to that particular group of pupils. If this is done, it requires an investigation of available materials to determine which is best suited to fit the needs of a particular group. On the other hand, it requires also that some general system for the school as a whole be worked out in order to avoid the danger of sampling here and there without giving the pupils a comprehensive Christian education. This latter purpose is sometimes achieved by following in outline one of the complete systems of graded lessons and then substituting here and there with other materials which cover the same general field. For example: if it be the purpose to substitute other materials in place of a certain Old Testament course, the logical plan would be either to take some other form of Old Testament material or to substitute some course which is not duplicated in one of the other years of this particular graded system.

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Let it be assumed that the selection of lesson materials will be made by the board of religious education of the local church or some other properly constituted committee. The next step which must be taken by the superintendent is that of educating his teachers to the use of the materials selected—how they are constructed, what educational principles are involved, and how they may best be used. Even the very best materials will fail to accomplish their desired purposes unless the teachers have a sympathetic understanding of them. This education of teachers in the use of lesson materials is one of the best means of teacher improvement.

* * * * *

As church schools are launching out in the use of the newer type of lesson materials, many of them are finding that the expense is considerably greater than they have been accustomed to. If, for example, an entire junior department should be using a course which requires each pupil to have a bound textbook, the initial cost will be in the neighborhood of one dollar per pupil. Let us grant that we have not spent enough for our church schools in the past. It nevertheless does constitute a problem for the school which does not have money available to do this more expensive type of thing. Two suggestions may be made which grow out of the writer's own experience. *First*, such textbooks may be purchased by the school and loaned to the pupils for the year. The following year a different group of pupils will be using the same books, thus avoiding a new outlay for lesson materials that year. If it may be assumed that a textbook will be good for three years, the actual cost per year will be less than is the case when the cheaper kind of pamphlet material is given outright to the pupil. *Second*, the pupil may be permitted to buy the textbooks by paying one half the cost, the church school bearing the other half. In this way the cost will be no greater than for the usual type of pamphlet material and then the pupil will have a neatly bound book for his use, something which he may treasure in his library for years to come. Most pupils of the ages for which such books are practical are willing to share the expense in this way. A combination of these two plans would be that of making the matter optional with the pupil, whether he buy his own book or whether he receive it as a loan from the church school. In this discussion on textbooks it is not intended to imply that cloth bound books are in every case better than the cheaper pamphlet material. In fact, some of the latter type of materials now available may in many cases be found to be superior in meeting the needs of a particular group.

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In addition to the regular curriculum materials, each teacher should have available story and reference books and one or more teachers' manuals selected from other systems

of lessons. Leaders of worship should have available a number of hymnbooks in addition to that used in the church school. This emphasizes the need for a church school library. Whatever plan may be followed, the supervisory activities of the superintendent should include an effort to place into the hands of each teacher and leader the necessary materials for encouraging him in developing a rich and vital curriculum.

An important phase of providing an adequate supply of materials for curriculum use is that of proper filing. In many churches the expense for lesson materials is greatly increased because no effort is made to preserve those things which can be used year after year. Teachers' books, for example, should regularly be placed on file after the teachers have finished with them during a given year. Reference books should be placed where they may readily be gotten by those needing them. Special care should be taken when workers discontinue their services, that any books in their possession which belong to the school are turned back to the school library. A regular card system with a librarian in charge is the best method for preventing the loss of books through carelessness. Permanently bound pupil materials which are to be used year after year must also be carefully checked up at the end of each year to make sure that they are returned to the church school. In the case of such materials as are given outright to the pupils (story papers, lesson quarterlies, etc.) it often happens that more are ordered than are needed in a given quarter. These should be filed for use the following year. Permanent picture files should be available in each department or in the general school library where they may be taken out by the teachers and leaders in each department.

These are some of the ways a superintendent may help to vitalize the curriculum of the church school.

Trying Out the Adult Standard

By Herbert W. Gates*

THE International Council has approved for experimental use a Proposed Standard for Adult Religious Education in the Church. The experimentation is in charge of the Bureau of Research of the International Council of Religious Education.

What is meant by "experimental use"? Simply that the various specifications in the standard shall be tested by applying them in the examination and scoring of individual churches and church schools. This is the only way in which sound judgment can be reached as to the adequacy and fitness of the specifications. All of these specifications are the result of thought and discussion on the part of the members of the committee that prepared the document. On some of them there was difference of opinion. Some said that certain specifications were impracticable; others thought not. The committee wants to find out what the majority of those who actually use the standard think of these requirements.

The committee hopes, therefore, that a considerable number of churches of different types: city, rural, suburban, larger and smaller, will use this standard as a basis for a thorough, open-minded study of their adult programs of religious education. Instructions for scoring on the various points in the standard have been issued. A careful scoring of the work is essential to the thorough testing of the standard itself.

A few detailed suggestions on how to use such a standard may be of service. Here, for example, is the educational committee of the First Church in B—— ready to make such a study. The first thing is to provide each member of the committee with a copy of the standard and to secure at least one copy of the scoring instructions for the chairman or leader.

The introductory paragraphs on the "Purpose of This Standard," "Using This Standard," "What Is the Church School?" and "The Adult Program," should be read and discussed. Do the members of the committee agree with the fundamental propositions contained therein? If not, why not? Note any divergent opinions for detailed report to the Bureau of Research.

The section entitled "The Aim of Adult Religious Education" should have most careful scrutiny. This is basic. All that follows regarding Program, Leadership, Organization, Housing and Equipment is formulated with the view of achieving these aims. If you do not agree with the aims as stated, tell the Bureau of Research how you would state them.

Then, take up each section in turn. Note the general remarks at the beginning of each section which form the background for the specifications that follow. Then apply the questions under each head to the conditions and program of your own church or church school and score your work according to the instructions given in the scoring pamphlet. As this is done various questions and problems may arise on which the committee wants your judgment. Are any of the questions not clear so that you find yourselves uncertain as to the answers? Do any of the requirements set up in this standard seem to you excessive or impracticable? Why? Do you think that additional requirements should be included? Any other suggestions regarding either the content or wording of the standard. The Bureau of Research will be greatly helped in its work by any such comments which are the result, not of hasty reading, but of actual experience with the use of the standard.

Incidentally, any church which engages in this enterprise will find its own reward, for no church can thus frankly face its task in this thoroughgoing and detailed fashion without learning more about it and gaining in the power to cope with its problems.

Copies of the standard and of the Scoring Manual may be secured from the International Council office in Chicago, from the office of your state council of religious education or of your own denominational board of education. The price of the standard is twenty cents, and of the Scoring Manual fifteen cents.

*Chairman of Committee on Religious Education of Adults, International Council of Religious Education.

What Bible Classes Are Doing

By F. Harvey Morse*

ALTHOUGH there are still too many Bible classes whose work, as far as the most of the membership is concerned, begins with a Sunday morning lecture on some portion of the Bible, it is encouraging to find everywhere classes that do recognize the responsibility to *do something* about it. The more successful classes, from a Kingdom standpoint, are those who "begin at Jerusalem," as it were, with a program of service to their own membership, and then let their vision broaden to embrace the church, the home, the community, and the world.

What the Members Get Out of It

Before a Bible class can hope to enlist its membership in community and world service, it must first show itself interested in the men and women on its rolls. A selfish viewpoint? Not at all. Without deprecating missionary endeavor in the least, it is well to remember that a fully rounded Christian life in an American city or town is equally as valuable as one in Mexico or Alaska. What, then, are Bible classes doing for their own members?

Probably most successful classes offer their members an interesting social program. Some classes have glee clubs, others have class orchestras of from three to a score or more of instruments. Again, there are various programs of athletics—bowling, basket ball, hockey, and baseball teams and tennis and horse-shoe tournaments, and for those preferring less strenuous exercise, walking clubs which take Sunday afternoon hikes, and gymnasium classes.

To meet social needs of those not athletically inclined, classes have regular social meetings, usually in connection with class business meetings. Some provide means of social expression through amateur theatrical and minstrel shows.

Many classes are giving thought to the study program, realizing that through it they can render inestimable service to their members. Those classes are providing opportunity for definite discussion by the members of the group. A few classes are also providing additional mid-week studies. The Burrall Class of Washington, D. C., has an evening mission club; the Character Builders of Memphis have a Friday evening Bible class; more and more, classes of mothers are spending mid-week periods studying child-training problems, or taking short parent-training courses at the regular Sunday lesson period for several months each year. And one men's class conducted a teacher training course for forty-five minutes preceding the regular Sunday morning session.

One opportunity of an adult group is to aid its members in the appreciation of the elements of worship. The adult classes of the Union Avenue Christian Church, St. Louis, join in a departmental service for that purpose. And this is just one group of adults that has realized the importance of this sort of program.

Classes large and classes small are doing worthy things in the way of class advertising. Many of them issue weekly or monthly class papers—hectographed, mimeographed, multigraphed, and printed. A few of the larger classes get out rather elaborate yearbooks or handbooks. A large number mail letters, cards, and leaflets. Occasionally, classes will also run advertisements in the newspapers. Now and then a more aggressive class will put bulletins in local hotels and invitations in each guest room.

A number of the larger classes, e.g., the Vaughn Bible Class, Washington, D. C., and the Bartholow Bible Class, Mt. Vernon, New York, maintain employment bureaus primarily for their own members, but also available to outsiders. Frequently new members are secured through the bureaus.

The writer knows of at least three women's classes that use the "Sunshine Buddy" plan of maintaining personal contact with members. Each member draws a capsule containing a name. She then becomes a "Sunshine Buddy" to the woman whose name she drew. She phones or drops a card to her buddy when absent, she sends her flowers or fruit when ill. Interest is kept up through the secret element of the plan.

The extent of some groups' personal service to members is seen in the case of a Missouri rural class, which discovered a sick family near by. For a period of several weeks that class chopped wood, milked cows, and did the other chores about the place. Another class harvested a crop of corn for a sick member. Needless to say that those members were welded more firmly into the class circle.

A few of the larger classes have even financed and built their own tabernacles. Among these may be mentioned the Business Men's Class of the First Baptist Church, Kansas City, Missouri, the Agoga Class of the First Baptist Church, Evansville, Indiana, and the Character Builders of the Madison Heights M. E. Church, Memphis, and the Bartholow Bible Class of the First Methodist Church of Mt. Vernon, New York.

Serving the Church

The Women's Class of the Compton Heights Christian Church, St. Louis, made over five hundred calls on church members in one year, a service of untold value to their church. Other classes are doing a similar work.

For a period of several years, the Women's Class of the Maplewood Baptist Church, St. Louis, conducted the Home Department of the church school.

Hundreds of women's classes take charge of church suppers; one women's class acted as house committee to see that the church property was kept neat and comfortable. Another planted trees and shrubs to beautify the church surroundings. Other classes promote mother and daughter, and father and son banquets. In many classes, service takes the form of definite financial promises for certain needs.

Probably the greatest service any class can render a member is to help him to know God better and to accept Christ. That's why classes fully cognizant of their responsibilities have definite, evangelistic programs—although not necessarily *obviously* evangelistic. A great evangelistic force of several classes in which the writer has been, is a secret prayer circle, composed of a select group which meets weekly.

*Director of Adult Division, Missouri Sunday School Council of Religious Education, St. Louis, Missouri.

The Class in the Community and the World

Not a few classes are justly proud of members who have gone into foreign missionary service. Holding before the class a vision of such service is a definite part of their program. However, there are other classes that are rendering equally important service in the "home guards."

Hundreds of classes make regular missionary contributions—some to regular church benevolences through the church budget, others direct to centers and mission stations. Of as great value are the new ideals of international relationships being given by many of these classes in their lesson hours.

Too often we overlook untold opportunities for mission service in our own neighborhoods. The Philathea Class of the First Baptist Church, Frankfort, Kentucky, endowed a bed in a local hospital. Other classes are doing likewise. Another class conducts an emergency nursing service. The members study practical nursing and first aid, and answer any calls, staying on the job until permanent help can be secured. Visiting hospitals, poorhouses, orphan homes, and jails, is also a popular form of class service, and one much appreciated. Other classes cooperate with the Big Sister and Big Brother organizations to give a chance to neglected boys and girls.

More than one class has made an invaluable contribution to the religious life of neglected communities by organizing mission Sunday schools which they support financially and with personal service. In some cases, classes merely cooperate with already established mission schools, supplying the necessary workers each week. An allied service is that of helping to organize new Bible classes. Many adult groups have permanent committees for this very purpose. The Bartholow Bible Class, for example, has helped organize something like four hundred similar classes.

Gospel teams still offer fields of opportunities to men's classes in every section. These teams visit pastorless churches in town and country, and also accept invitations from other churches for special services. Other classes occasionally take charge of a morning or evening worship service of the church. In fact, one rural class, in a church with once a month preaching, regularly provides a Sunday morning service, and a monthly entertainment for the entire church.

And what shall we say of the host of classes that are giving a service vision to their members—classes from which are going forth teachers to the church school, school secretaries, ushers, deacons, elders, stewards, members of finance committees, and visiting committees; and those that are giving glorious service in music. Shall not the class from which those men and women have come receive a mite of credit?

The advent of radio broadcasting has presented to the larger Bible classes a new form of service—broadcasting of Sunday lessons. The Agoga Class, First Baptist Church, Evansville, Indiana, uses the ether as a missionary medium. So does the Everyman's Bible Class, First Baptist Church, Bridgeport, Connecticut.

Here and there, forward-looking Bible classes are making surveys of their communities to discover actual conditions that exist. One class took the initiative and helped organize the adult classes of the city into an adult class council to carry on this work. Such classes are bringing facts to the attention of city officials, and getting action. In one case, the officials had said they had gone as far as possible in dealing with bootlegging. The adult groups of the local churches raised a fund, hired special prosecutors and closed up every den in town!

Not all Bible class activities have been mentioned in this article. Moreover, no one class can be expected to do all that has been suggested here. Yet it is amazing what a single class can do. Take the Philathea Class of the South Side Baptist Church, Birmingham, for instance. This group has an extensive program of visiting: their own members, the sick of the church, the unchurched in their community, prospective members, the aged and infirm, those in hospitals and old folks' homes. Members provide autos to take shut-ins and hospital nurses for rides. And, in order to develop sociability among business women, they plan "Dutch" suppers. There's enough here to keep quite a few members of that class busy constantly.

This summary of some of the things Bible classes are doing is merely suggestive. Just because one class is broadcasting is no particular reason why another class should plan to do that, unless a study of the situation shows such a move to be desirable.

The adult class desiring most fully to serve Jesus Christ should survey its logical field and build a program of Christian activities to meet known local needs. To carry out such a program is the function of adult class and department organization. The *planning* of such a program requires leadership—with a vision.

Adult Religious Education and Childhood

(*Continued from page 10*)

inadequately equipped building that has the largest number of problem children; but it is the school whose teachers are fundamentally disinterested in the pupils as human beings, who have no appreciation of their joys and sorrows, who fail to see in them the hope of the race, who fail to consider their task as an opportunity of the first magnitude for really improving civilization. In building up an integrated, wholesome personality, then, the children are dependent upon adult leadership. And so—let there be an adequate program of religious education for adults!

Of the habits and the attitudes which children form in relation to others with whom they are associated, is it needful to speak? Children are not born with racial and class prejudices, with habits of dishonesty, with desires to cheat, and lie, and the like; neither are they born with habits of generosity, honesty, unselfishness. These are all learned. By whom are they taught? Very largely by the adults to whom children look for their standards of conduct—taught not by precept, perhaps, but by the much more powerful example. And so—let there be an adequate program of religious education for adults!

Children's workers in the field of religious education are dependent upon the rank and file of the adults in the child's world for the success or the failure of their program. They cannot hope to sweep back the tide if these adults with all of their influence launch, through indifference or ignorance, a counter educational campaign. That the campaign is without conscious plan or direction makes it none the less effective. Through living with their elders, children learn habits and attitudes which are very likely to become the dominating habits and attitudes of their lives. Will these be assets or liabilities in the attainment of the Good Life? Let there be an adequate program of religious education for adults!

From Castle to Cathedral

By HARRY C. MUNRO

AN ECCENTRIC young bachelor, tiring of boarding-house life, secured a plot of ground at the edge of town and erected for himself a modest cabin. He prospered. To the cabin he added a spacious living room. Through his taste for reading he accumulated many books. Off from the living room, he built a library. His continued prosperity and mounting social position occasioned the frequent entertainment of his friends, so he added several well-furnished guest rooms and a banqueting hall. An elaborate built-in garage, servants' quarters and a billiard room followed, the sprawling mass of disjointed architecture being topped off by a "conning tower." The original cabin was now quite obscured and the strange building came to be known as "the Castle." But the end was not yet. To house every new whim of its master, the castle continued to throw out new structures at various angles, becoming more and more grotesque and ungainly. To make matters worse the flimsy foundations of the older portions began to rot and give way beneath the weight of superstructure and the whole castle started to collapse.

Cured of his eccentricity by this disappointing experience, when the wealthy bachelor prepared to erect a building to house his expanding business interests, he secured the best architect available. Following his counsel a great excavation was made. For many weeks a crew of workmen, under skilled directors, labored far beneath the surface of the earth, planting massive foundations upon eternal bed rock. Large expenditures of money and time and expert talent had been made before any of the superstructure began to appear. Finally, however, the magnificent shafts of steel and concrete tossed their multiplied stories skyward, a twentieth century model of beauty, grace, and utility. The tumble down castle became but the symbol of an interesting legend, while the bachelor was remembered with honor for the enduring monument to his business ability and building genius, constituted by the cathedral of commerce which bears his name.

DURING the nineteenth and early twentieth century the church was busily engaged in building her educational program. The policy followed was similar to that of the eccentric young bachelor. The results in the local church paralleled the "Castle." Instead of beauty, grace, efficiency, and utility, there was confusion and waste, with needs always emerging for which no adequate provision had been made. Insecure foundations endangered the whole ungainly structure, even while advocates of some new function were tacking on yet another "lean-to."

Then church leaders awakened to the inadequacy of their plans. They caught the vision of a program worthy of the new day, so comprehensive in its scope as to face the total task, and so organized as to make efficient use of all available resources. Instead of a "castle" made up of innumerable "lean-tos," a symmetrical cathedral became the symbol of this vision of an adequate local church program. Only by united effort on the part of overhead agencies could such a vision be clothed with reality.

Many religious organizations, representing total resources of princely proportions, together set about the planning of this new program of Christian religious education for untaught millions. As the means of further pooling their resources so that the experiences and contributions of each might be made available to all, the International Council of Religious Education was formed by merging earlier cooperative agencies. For eight years its employed staff of specialists and its various committees, representing the choicest leadership of its constituent bodies, have been at work. So far, much of this labor has been in the nature of research and experimentation. Extensive excavations have been made to locate the bed rock upon which the enduring foundations of an adequate program may rest. This untiring labor which goes on beneath the surface is not spectacular. Unthinking persons may impatiently question its value or quite ignore it.

During these eight years, much progress has been made in the laying of foundations upon the bed rock uncovered by research. A thoroughgoing philosophy of Christian religious education has been emerging. Principles underlying the curriculum and its construction have been formulated. Objectives of Christian religious education have been studied and are approaching reliable and definite form. Church school standards have been constructed. Substantial progress has been made in the technique of cooperation, bringing into creative fellowship widely diverse groups.

As these deep laid foundations approach the surface, the workmen and their work come into public view. The "Christian Quest" resource materials emerge as basic curriculum. Graded leadership training curricula embodying the newer educational principles appear. New denominational lesson courses are based upon the principles and draw upon the resources which this common foundation process has made available. Bulletins broadcast for common use the results of research and experimentation. The year 1930 finds the foundations laid and tested. The work that lies just before us will begin to make clear something

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ST. LOUIS GATE, QUEBEC, THE ONLY WALLED CITY IN AMERICA. MANY DELEGATES TO THE INTERNATIONAL CONVENTION IN TORONTO NEXT JUNE WILL INCLUDE THIS QUAINT FRENCH-CANADIAN METROPOLIS IN THEIR ITINERARY.

An Experiment in Larger Cooperation

By J. H. CARPENTER*

MUCH has been written concerning the possibilities of cooperation between the various Protestant denominations and the non-Protestant faiths; the public schools and the churches. Little actual experimentation has taken place, however, in which all the above mentioned phases have been combined in one general undertaking. Such an attempt has beeen made in one center in the city of Brooklyn.

THE COMMUNITY

The community is made up of comparatively few Hebrews, a larger percentage of Protestants, and more than sixty per cent Catholics. There are three Protestant churches —Episcopal, Lutheran, and Presbyterian. Until the effort here described, they were unaccustomed to work together. In the same territory are located three large Catholic churches. Each of these churches has a parochial school. There are also three Jewish churches very near the community, which minister to Jewish families. There are three public schools in the neighborhood.

THE PLAN OF COOPERATION

The plan of cooperation in this case concerned itself with three distinct groups:

1. *The Protestant group.* Three Protestant churches determined to cooperate in a common project, largely for the following reasons:

a. To reach the unchurched Protestant children, as well as those already enrolled in the Sunday church school, through a common survey.

b. To make a united Protestant stand with the Catholic and Jewish forces in a common appeal to the community in the interest of an expanded program of religious education.

c. To house the school better by having a department in each church.

d. To provide for cooperative financing and supervision.

2. *The Non-Protestant group.* The Jewish and Catholic authorities agreed to cooperate on the basis of:

a. A common survey of the public school children in which all churches and schools would participate on an equal basis.

b. The adoption of a common day set apart for purposes of religious instruction.

3. *The public school.* Because of the inter-faith approach, cooperation was easily secured. Each public school teacher, Catholic, Jewish, and Protestant, entered upon the project with the assurance of fair play and was readily interested because his or her religious faith was represented.

THE SURVEY

The survey blank as adopted for common use is shown herewith. It is a common appeal with a common purpose. It presents, in the name of the major religious bodies, the opportunity for a more adequate religious education. The inclusiveness and common purpose commended it to children and parents alike.

Weekday Religious Instruction

PROTESTANT—CATHOLIC—HEBREW

To the Parent or Guardian:

Catholics, Hebrews, and Protestants in our city are agreed that the need for religious instruction today is of vital concern. To meet this need they are promoting weekday schools of religious instruction for children of public school age in their respective places of worship after school hours.

If you wish your child to have this training, will you please sign your name in the space below and have your child return this note to his or her public school teacher?

I do.....wish my child to receive religious instruction at the school checked below.

Signed.....
Address.....

Name of Child.....
Grade in Public School.....No. Public School...

Schools for Hebrew children in session each day after school at:
- Hebrew School of Cong. Anshe Emeth, 138 Stanhope Street.
- Ridgewood Talmud Torah, 1372 Gates Avenue.
- Agudath Israel Cong., 1618 Cornelia Street.

Interdenominational School for Protestant children on Tuesdays at 3:15 P.M. The following churches cooperate and a division of the school is held in each church:
- Wyckoff Heights Presby.
- St. Andrews Lutheran
- Holy Cross Protestant Episcopal

Schools for Catholic children in session at:
- St. Brigid's, Linden Street and St. Nicholas Avenue. Monday, at 3:15 P.M.
- St. Joseph's, 181 Suydan Street Tuesday at 3:15 P.M.
- A confirmation class at St. Aloysius Underdonk Avenue and Stanhope Street.

This blank was distributed by the public school teachers to all pupils. Some five thousand blanks were thus taken to the homes. When returned to the teacher, the blanks were sent to the proper religious authorities.

The accompanying table gives the results of the survey by public schools and by faiths.

Public School	No. 81	No. 86	No. 162	Total
No. indicating preference for Catholic instruction	171	381	435	987
No. indicating preference for Hebrew instruction	1	29	40	70
No. indicating preference for Protestant instruction	163	126	137	426
Total	335	536	612	1483
Negative Replies				840
Public School Enrolment	1902	1400	1650	4952
Percentage for Religious Classes	17%	38%	37%	30%

A study of this table will indicate the following:

The parents of approximately two thousand, or two-fifths of the children were interested enough to make some sort of an answer. These divided themselves into two groups: those who wanted their children to receive this instruction; those who did not. It should be noted here that

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*Director of Department of Religious Education, Brooklyn Federation of Churches, Brooklyn, New York.

Preparing Church Youth to Enter College

By Martin Hayes Bickham*

ENTERING college involves a very formative life experience for nearly all church youth. For many months the family will plan and share in talking over the coming adventure. Dad will plan to sell some long treasured bonds or even borrow on his life insurance or put a mortgage on the little home in order to have the money ready to pay the college bills. Mother will work over time in preparing clothing and buying the bags and trunk and packing them. Even the high school teachers will work for months to have the senior students ready to pass the exams and other tests now required by the colleges. But amid these preparations, the church and church schools are often strangely silent. Little effort is made by many of the church leaders to give that moral and spiritual guidance that the youth of the churches will so much need amid the complexities of the college world. Yet, here is a chance for spiritual guidance at a moment of need that may be of very lasting import to many of the youth of the churches.

The Church's Obligation

If the churches and church members give of their money to establish and endow church colleges in order to give the youth of the churches distinctive Christian training, it is timely for the churches to give to their youth who are about to enter college such moral, social, and spiritual instruction as will enable them to face victoriously the realities of the confused life situations of the college communities. But what are such counsels to be? To what ends shall they be addressed? In what terms shall they be couched? And who shall be chosen to help these favored youth of the churches to enter more boldly and victoriously, this unknown world of the college that lies beyond the portals of home and beyond the pale of the home church and community?

Much of such approach as has been attempted in the past to such questions as these has been based upon trying to inculcate in our youth the desire to be good. The content has involved much moralizing about life and exhortations to "be good." New approaches are needed and are being developed by some of the social analyses that are now being made of college communities and by the case studies that are being made of college youth.

The experience of the college period is just an enlargement of the experience in the home and in the home church and community. What John or Mary needs is information as to the types of experience to be expected in the college period and instruction as to *how* to meet the variants from the earlier experience in the home and home community. Much of this can be given by personal interview by pastor or religious education director in the larger churches. In nearly every church will be found some one who has had experience in the colleges and with a little help and assistance can be induced to share in open and free discussions with the youth who are planning to go to college.

Out of several years of contact with college youth within a local church, both before and after their going to college, and out of many months of intensive studies of college students, and social analyses of about seventy-five colleges in many sections of the country, the writer would suggest that instruction in the following vital areas of experience, be given to church youth who are about to go to college. The areas are simply outlined briefly in this short article and are meant as suggestions to leaders who would deal constructively with this aspect of the church's responsibility to its youth in a very complex and confused period of their developing experience. No attempt is made in this article to cover the entire field.

Urbanized college communities. Effort should be made to convey to these youth that for most of them the change from home will involve immersion in a community life that is very largely urbanized. Few colleges retain the isolation and rural atmosphere that our colleges of a few generations ago were proud of. Nearly all colleges have become urbanized centers. The tendencies of urban life are toward anonymity and a heavy increase in the normal contacts that are made in the course of a day or a week, a month or a year. All these add to the complexities and confusions of the new student. This is especially true if the student comes from a more simple and rural type of social background. Thus one student describes his experience in a case study.*

"As a freshman, college life rather overwhelmed me. I was a graduate of a small high school and had been accustomed to being a big frog in a little pond. Then, I found myself a little frog in a big pond. I do not like it so well. . . . offered every opportunity but the student alone was responsible for getting it. *I* seemed immaterial to a university so large."

And yet this college had only thirteen hundred students. The change from the rural home and community had a very definite effect upon the character of this youth. This is the type of experience that most youth of the churches will meet as they come up into the colleges at the present time. The church leaders need to plan to prepare them to meet these shocks to character and personality. Frank discussion of what lies ahead in the college experience will do much to put these youth on their guard and help them to adjust more aptly and with less detriment to character. To be fore-warned is to be fore-armed at many points.

Clashing culture patterns. Hand in hand with the urbanization of the colleges these youth of the churches will encounter a much wider range of culture patterns. If it ever existed, the time when American colleges reflected any specific culture has passed. As one studies them intimately from the point of view of sociology, the wide range of culture patterns presses upon attention, even in the most Puritan of them. Of course, their is a predominance of Puritan

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*All quoted materials are from case studies and social analyses in possession of the author.

culture still to be found in some of the colleges of the North. But even in the most Puritan of them will be found an occasional immigrant or member of the first generation born of immigrant parents. For instance, in one of the most Puritan of our colleges, by tradition and attendance, there is now a sophomore girl born of Polish immigrant parents. This girl is introducing a new type of culture pattern into the social atmosphere of this college. She comes from a home where father and two brothers have been bootleggers for the last seven years. They have spent half of this time in United States' prisons but have made plenty of money and want the daughter and sister to get the best that America has in education. But the attitudes of this girl as to law observance, sex mores, Sunday observance, etc., release a new type of problem in this college. This is but illustrative of what is now taking place in our American colleges.

In the South the Tidewater culture is still more dominant than Puritan culture in the North. But even here evidence came to hand as to the extent to which these older and more native American cultures were being pressed upon by the Continental cultures that have come with the more recent immigration from the countries of East and South Europe. For such changes in moral attitude on many basic moral questions such as sex, Sabbath keeping, gambling, etc., our churches need to prepare youth. The last census showed account of 13,112,758 foreign born residents in the United States or about one out of eight persons. If we add to this number those born of foreign born or mixed parentage the number of those who are thus close to the land of family origin mounts to the amazing total of 36,398,958 or about 34.4 per cent of the total population. That is, one out of three people of the present population is of a cultural lineage that is different from that of the Puritan and Tidewater culture streams that marked so distinctly the earlier culture developments in America. A goodly share of these youth of this alien or Continental culture stream are now coming into our colleges. This sharpens the problems that face the youth coming from our Protestant churches into the colleges.

Youth controlled youth groups. The church youth now going to college must expect to face a more sharply defined control by youth groups, be these in dormitories, in sororities or fraternities, or in the many other types of youth groups that now operate on the campuses. Here is an ever present and pressing factor in the social life of colleges as they now operate that may mean much in making or breaking character among college youth. Two factors need to be borne in mind in this discussion of the nature and influences of these youth groups. First, the urbanization and culture clashes spoken of above become very sharply effective in them. Second, youth have a larger share in running their own life and groups than ever before. Thus many groups are left without any very effective social guidance from elders. It is difficult to maintain integrity of purpose in the face of such group pressures as will be met in these circles. But it can be done. And the youth of the church can be so instructed and warned that they will be able to withstand these subtle and persistent group pressures that tend to break down character, and enhance the problem of personality adjustment.

Formative personality adjustments. Over against the complex and confused social milieu that has been pictured above is the modern insight as to the way personality develops and makes adjustments. Much could be done to assist our church youth to understand the adjustments that they will have to make to these urbanized attitudes toward life, to these strange and variant culture practises and mores, and to these new forms of group dominance that must be encountered. These youth of the churches as they wend their way into the complex college communities of the present time need to see clearly how they can retain their loyalties to the basic values of their Christian faith and culture and at the same time take an active place of leadership in the contemporary college life into which they go. If these colleges are to continue Christian, these youth of the churches must be taught to realize that a heavy responsibility is upon them to stand by their Christian faith and experience through all the changing life situations of our present day colleges and to assert therein a definite Christian leadership. It is not only a question of passive adjustment to conditions that are conceivably not to be remedied but it involves the development of an aggressive and virile type of response to life situations that impinge upon Christian character that will lead to an attempt to change them for the better.

Summary

In what has been said above emphasis has been put upon the content of the teaching that is intended to prepare the youth of the church for the experience of college life. It is assumed that the method of getting these ideas forward will be worked out by each church. Some will bring speakers into their young people's meetings who will stress these aspects of the college world. Others will use college graduates as teachers in classes or groups of youth who are nearing the college age. Some will bring back teachers from the colleges and give them a chance to interpret to the youth this new world into which they are about to enter. Some will simply, in quiet but effective personal interviews, seek to interpret this college world into which the youth are about to enter and that has in it so much of allurement and even mystery mixed with the most vital aspirations of personality.

College life with its lure and aspirations is inextricably complex. It involves the severest tests of character and personality. Its urbanized atmospheres give opportunity for anonymous adventures that imperil character. Its increasingly wide range of cultures opens the way to temptations that many youth are very inadequately prepared to resist. The close and intimate nature of the group life into which college youth are suddenly plunged creates a chance for these urban and culture patterns to operate in a very intimate and oppressive way. The results to character and Christian faith are often disastrous. For entrance into such new and different life situations our youth of the churches need to be prepared. The local church has a definite responsibility in this aspect of the life of its youth in this rapidly changing period of life in America. It is only as church and college work more closely together in this vital problem of the religious education of our youth, that our colleges may be kept definitely Christian.

Does your pastor have the *Journal?* Help him in his work of supervising the Christian education in your church by placing the *Journal* in his hands each month. Special rate to pastors only, $1.00.

An Experiment in Teaching World Friendship

By Clara Carruth Reuman*

"WHAT can we do to broaden the horizon of our young people, to increase their world vision?" This was a question that for some time had been perplexing the superintendent and others interested in the church school of Pilgrim Congregational Church in St. Louis, Missouri.

With this problem uppermost in her mind, a teacher met a group of first-year senior high school girls in the fall of 1928, having in mind that in some way she would like to stimulate their thinking in larger terms than those of their own social group. There were five in the class at the first meeting, and without mentioning the word "missionary," or even "world friendship," a number of suggestions were made as to what direction their study might take during the coming weeks. Were they interested in the racial situation in their own city, with its considerable colored population? Would they care to increase their knowledge of their own church workers in India? How much did they know about the situation of foreigners and others in our own country, of the Indians, the Mexicans, the people in the Kentucky mountains? How would they like to know more about the women and girls in other countries, their homes, their work, play, education? This last idea appealed most strongly; and so it came about that each girl chose a country of which she would make a special study.

At the second meeting the teacher took to the class a number of little things from Turkey which she happened to have—a bit of lace made by a fourteen-year-old Greek girl, a camel bell, a bracelet made of "lucky" blue beads. These served to bring the Near East very close, as each girl took into her own hands these things from another land. Week by week this was repeated, using articles borrowed from friends who had been in other countries, such as chop sticks, a rice bowl, and a "heathen idol made of wood" from China, a lovely bit of Mexican pottery, an exquisitely woven basket from Africa, made by a girl of their own age. The girl who chose to study Swiss and French girls was delighted to wear for a few days a bit of carved ivory from Switzerland. These concrete things in the hands of the girls seemed to be a real stimulus.

The study was, for the most part, developed by the girls themselves. Each girl kept a notebook for the writing out of her occasional reports to the class, her book reviews, and for a general scrapbook of materials which she discovered in her research. A surprising number of sources yielded treasures of information. Some of the girls wrote to the American board offices, stating what they were doing, and received helpful material. Several wrote to various travel bureaus, with delightful results in the way of pictures and maps. Magazines of geography and travel also were rich mines of information and were used frequently by the girls.

As the study and reading progressed, a different girl took charge of the class each Sunday, actually teaching the other members what she had been learning about the history, geography, customs, and religions of her special country. Often these reports were carefully written out, with many pictures to illustrate, and in a number of instances, with interesting articles from the country under discussion. These reports were occasionally supplemented by some person outside the class who had perhaps lived in a foreign country or travelled there, and brought to the class an intimate glimpse of people and customs.

With increase of knowledge came increase of interest, and the girls soon began to feel that they would like to get in touch with girls in the countries they were studying. Each wrote a letter to an imaginary girl, which was accompanied by a letter of explanation from the teacher of the class to a missionary on the field, with the request that it be put into the hands of a native girl. The first response came from Kamran Hilmi, a Turkish girl in the Gedik Pasha School in Constantinople, enclosing a snapshot of herself. She might have been an American girl, to judge by her clothes; her English was delightful, just enough different to add piquancy. She closed her letter by saying, "I shall await your answer, dear Betty, without patience," which was the state of mind in which all the answers were awaited!

Eventually letters were received from Sara, a Mexican from a high school in Guadalajara; from Pearl, written both in Chinese and painstaking English; from Janaky in India, training to be a nurse; from a Swiss girl, written in intricate French; from Pinduke, enclosing a very dainty beaded napkin ring made in Mount Silinda, Africa. Gradually the class had increased to ten members, but some came so late that their letters had not been answered when the class disbanded in June. Upon receipt of a second letter from her Turkish friend, Betty's enthusiasm led her to make

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a very attractive scrapbook, with pictures from magazines and books, illustrating as far as possible her own life in the United States, with a bit of history as well. Kamran must have received it with great delight.

The letters from these girls in far-away countries were the climax of the course, and were greatly treasured. The girls finally decided to preserve them by assembling them into a little book to be left as a permanent contribution to the World Friendship Library of the church school, adding to them from time to time as the correspondence with girls of other countries continued.

So much had been gained by the girls through their seeing and handling the interesting articles from various countries, that it was conceived that the entire church school might benefit by seeing such articles frequently. Fortunately, a curio cabinet had been given to the school during the winter, and several members and friends of the church loaned of their treasures until a very instructive exhibit was developed. These were collected and arranged by the class, in collaboration with the World Friendship Committee of the church school. From time to time groups of these articles were used to teach the younger classes, as their own study of world friendship provided occasion therefor. This also provided another interesting and helpful activity for the girls.

As an outgrowth of the year's study, the class volunteered to take the worship service of the department, to which the junior high school department was invited. This took the form of a short missionary sketch called "Waiting for the Doctor," by Mrs. E. C. Cronk, published by the Presbyterian Board. This sketch portrays the difficulties which girls and women in foreign lands have experienced for centuries when ill health overtakes them. Six different countries were represented, each part being taken by the girl who was studying that particular country. It chanced that it was possible, through friends and various mission boards, to obtain excellent authentic costumes. The girls entered into the spirit of the little play, and took their parts with real intelligence, born of their new knowledge of their friends of different countries. The entire service was worked out by the class, including the Scripture reading by one of the girls, a sincere and beautiful original prayer, and the choosing of the hymns. The service took about half an hour, and was given in a dignified and consecrated mood. It was colorful, and convincing in its portrayal of the need of medical missions.

There are several results from the study made by this class of high school girls. There is a sense of the alikeness of all girls, whatever their country, all eager to learn, to do something, to get acquainted with other girls. There is a growing appreciation of what missionaries have accomplished, and a real admiration for their selfless living. And there has been the joy of reaching out in their own way, limited to be sure by time, by material, by distance, to study the world at first hand, and of making their own findings. Doubtless there are other results, less tangible, but equally of value.

Such a study has infinite possibilities, and this is simply an effort to show one direction in which it has reached. One need not be a missionary, nor have travelled far from one's fireside to guide such a study. All it needs is vision, and a sense of adventure and of the friendliness of all God's children, in whatever part of his world they may live. children, in whatever part of his world they may chance to live.

Parents' Problems

By Mary Sherburne Warren

I have so little time to teach my child religion. I tell him what is right, what is wrong; he knows it is wicked to. . . .

—Mother of a five-year-old

My dear mother, negations are not religion. Religion is a beautiful, positive thing, "not a taskmaster, but a tremendous reenforcement to life." Nor is religion a thing apart. If your child receives insufficient sleep his capacity for goodness is lessened by so much; if he harbors fears he cannot attain full, spiritual five-year-old growth; if he is much criticized his religious development is checked. . . . It is said that unfair, ill-timed and immoderate criticism is one of the major causes of spiritual unrest among adults. So to your little son speak not of wickedness but of things that are holy . . . the love between the members of his family; his thoughtful care of the baby when mother is asleep; the pink rose for which he gives thanks to his Heavenly Father, kind and good. And read *Can I Teach My Child Religion?* by George Stewart, a 1929 book published by Doubleday, Doran & Co., New York City and priced $1.50. A valuable book, and so interesting you will read it in one sitting as I did.

My little boy had four temper tantrums this month. Evidently he has taken after his uncle whose disposition made his wife miserable. What shall I do?

—Worried mother

Forget his uncle and follow Angelo Patri's advice. Immediately after his next tantrum record the time of day, persons present, what was said and by whom, the nature of the tantrum, the kind and nature of the food eaten during the past four hours, the bowel movement, and the sleep of the preceding night. Do the same for the next three tantrums . . . then study the record and act accordingly. Mother, you must relieve your child of these tantrums. When he is married it will be too late.

We live with my mother, a capable woman who questions my wife's modern child training methods. What arguments can we use?

—A troubled father

None. But inform her that from Nov. 11 to March 17 grandmothers are meeting Wednesday afternoons at the headquarters of the Child Study Association of America, 54 West 74th St., New York City for a study of present-day theory and practice in child training as compared with the old. Encourage her to send to the Association for program suggestions. How proud she will be when president of the first Grandmothers' Club in your state!

A Happy New Year to all parents of little children. Your questions will be answered in this column or by personal letter. Address questions to "Parents' Problems," *International Journal of Religious Education.*

Sunday and Monday in Mexico

By HELEN G. MURRAY*

RELIGIOUS education is on the verge of a great forward move in Mexico. Much that has been attempted in the past must either be abandoned or completely modified to meet the new ideals and requirements. But before the new totally supersedes the old, there is one bit of rural religious education that might be evaluated on its present merits and on its future possibilities.

In Mexico City there is a training school for the preparation of women for church and social work. It offers a four-year course and has been graduating an average of five or six workers a year—about what the church can assimilate at present. Many of the graduates of this school turn to rural work—the field of greatest need and greatest opportunity. Often such rural workers are asked to do double duty: to open a new or abandoned church, and to establish or revive a day school in the same village. Since social standards and conditions make it extremely unwise if not positively unsafe for women workers to go out singly, two girls are sent out together to the village. As non-ordained lay-workers they can fulfill this double function in church and school in conformity with the Mexican Constitution.

Two girls, graduates of the class of 1923, have for five years thus lived and worked in Rincón Victoria, in the state of Mexico, a remote mountain village of about fifty families, some sixty miles from the city of Toluca. Four miles away, across a steep ravine, is Victoria, three or four times the size of Rincón, boasting a central market place, an apothecary's shop and a half dozen *cantinas* or *pulque* shops—*pulque* being the juice of the maguey plant which can be fermented into a highly intoxicating liquor and is in fact one of the staples of the Mexican peon's diet.

The establishment that these girls have in Rincón consists first of a typical Catholic rural church, a small cathedral, artistically tucked away in the mountains. This church was closed by the Catholics more than fifty years ago and later was sold to certain of the more substantial peons of the community. Whether this sale was made by the Catholic church or by some government officials I have never been able to determine but that is not an important point now. From the point of view of what these girls have done and can do, the significant thing is that Catholicism has died out save as the tradition and vague influence of a somewhat remote past. There is no hard feeling or clash. The village simply used to be Catholic, a half century ago, and then ceased to be anything, religiously speaking, until this Protestant work came in. The peons who bought the church gave it to the Methodist mission and it in turn has "given" it to the government and received it again from the government on a sort of indefinite lease. This last transaction is in accord with the due process of Mexican law.

The church consists of one long narrow room, unheated and dimly lighted. The members keep it supplied with the tallow dips and *ocote* (pine) torches which light the village *adobe* houses. They likewise repair and clean the church with a certain pathetic and superstitious reverence.

In addition to the church building the girls have at their disposal and for their work, a house of three small rooms with a large school room attached. A big level playground with adjoining school gardens is the most adequate and hopeful feature of their "plant."

In the five years they have established some worthwhile projects in the village. We can discuss only the most significant ones in the following brief paragraphs.

(1) A primary school of four grades has been established. This is practically the regulation for Mexican rural schools—in the city there are always six years in the primary curriculum, but even the best country schools seldom exceed the four-year course. The ideal toward which hundreds of rural Mexican school teachers are working is "*la escuela de acción*" which John Dewey calls "the ruling educational catch-word." However Dewey goes on to remove any stigma that may seem to exist in this characterization by adding: "Practice falls short of ideals and the program is much better executed in some places than in others. But I believe that the brightest spot in the Mexico of today is its *educational activity*. . . . . Above all the will to use whatever is at hand."

(2) A night school has been opened in which about one-half of the village fathers and mothers have learned to read and write. No one in the village could do either when the girls arrived. One of the

*Meadville, Pennsylvania.

THE VILLAGE CHURCH

WHERE THE CHIEF BLANKET-WEAVER LIVES

ONE OF THE DEACONESSES

girls is herself an Indian from the Toluca Valley and understands the particular Indian dialect spoken in Rincón Victoria. Hence it has been easier for her to go about teaching Spanish to the people. The only hope of nationalizing the millions of Indians of Mexco is to provide them with a common language and as yet a goodly percentage of them know only "Mexican" of one variety or another.

(3) School gardens have been encouraged in which the village women and girls work, learning, what so few peon women know, how to raise the vegetables that a well-balanced food ration requires. A little has been done in the matter of chicken-raising but nothing as yet in regard to dairy products.

(4) Cooking and sewing classes have been conducted for the women and girls. The domestic science in the training school was taught, not in laboratories supplied with modern ovens and stoves, but in the school kitchen where an ordinary *brasero* (char-coal-burner) and village *ollas* and *cazuelas* (cooking-utensils) have been used.

(5) A play center has been established. The equipment for basket ball and volley ball as well as the rude *subebajas* (ups-and downs or teeters) was made by the boys of the village.

(6) A Health Institute has been conducted once a year for which someone from the training school, a trained nurse, comes to the village. This Institute attracts women of a dozen villages and plantations from a radius of many miles round about. It means more than health instruction for vaccination and clinic hours are a definite part of the nurse's program. In a country-side without benefit of doctor's care, a nurse's visit is an important event.

(7) Two sessions of the church school are held each Sunday: one at 5 A. M. for adults before they go to Victoria with their garden truck, baskets, blankets, and pottery to sell in the Sunday *plaza* which is the most lucrative market of the whole week; the second at 11 A. M. for the children. Vesper services are conducted for all when the adult population returns from the market.

It must be admitted that there has not been participation from the first in planning, executing, judging, on the part of the villagers, and that there has been only a very partial participation in any sort of responsibility, financial or otherwise. The original financial arrangement had been that the village itself was to supply one-fourth of the support of the school—two missionary societies (home and foreign) going together to supply the other three-fourths. It was a drought year when the experiment was inaugurated and the village fathers fell down even on their one-fourth. The missionary societies removed the girls and the reaction in the village was so instantaneous and so effective that within a period of a few weeks the girls were back again with the financial burden halved instead of quartered by the village itself.

Now it seems the time has come for real participation on the part of the villagers in planning and executing as well as in financing the program. These five years have made them less passive inwardly. The patient Mexican peon—existing on a few *centavos* a day, knowing nothing of life or the world, apart from his life and the world which is his village, or at most the somewhat larger village a few miles away where he sells his few vegetables and baskets—can scarcely be expected to take any initiative until he has broadened his horizons to include some potentialities as well as the meager actualities of his everyday life. But that is what the teachers have been doing these five years—broadening horizons for these Indians. Three years elapsed between my first and second visit to this village and I was amazed at the way in which the entire population seemed to have "found its tongue" in the interval. Men and women asked questions about the life of the capital city from which I had come—roads and means of transportation seemed to be the chief interest. Had I come up to Toluca from Mexico City by *camión* (bus)? If so what sort of roads? How were they made? When I left, the village took up a collection to help me on my return expenses, twenty-five centavos or twelve and a half cents, since it must have cost money to come so far by *camión!* I accepted the money but asked the privilege of turning it over to one of my girls who was just being sent out as a Mexican missionary to Costa Rica. What was Costa Rica? The teachers saw their opportunity: "Tonight all who will come to the church shall hear about Costa Rica and Central America!"

According to the Constitution all primary school education must be laical, therefore, within certain limits at least the "Thou shalt not" of what can be done in the day school has been laid down. The *Escuela de Acción* to which I have already referred as the rural ideal of the Department of Education, is quite completely pupil-centered—its program, theoretically and in most cases actually, is life-centered rather than subject-centered. What Manuel Gamio began in San Juan Teotihuacán has set a standard which, ideally at least, forms the basis of all rural educational experiments. His conception of a school that shall be at once the natural out-growth and servant of village life, interests, and needs, is thoroughly modern and has proved itself perfectly feasible. Any efforts which the teachers and "Council" of Rincón may make toward more completely centering their school program about the life, actual and potential, of the village, will be in harmony with the Government's ideals.

Now there is no reason why the more or less haphazard handing-down to the young of the crafts of the adult generation should not be systematized and its efficiency multiplied. The designing and weaving of blankets is the craft *par excellence* in the village. There is a certain pride of craftsmanship just here, that is as yet a rather individual thing, that might be made a matter of community sharing. One woman has certain secrets that she has not yet brought herself to share with the rest: her wool is whiter and finer, her dyes richer and surer, her designs more beautiful, her weaving more perfect. If she could be brought to feel a less possessive and more generous sense of craftsmanship it would be truly religious victory in her own life as well as an enormous economic advantage to the village. I have selected her case as typical of many others.

In dealing with the slow-moving, reactionary Indian psychology their leaders must themselves be slow-moving and not too radical. But that which is practical is not of necessity radical. A direct and unescapable relation has been established and can be increasingly established between what is taught on Sunday and what is lived on Monday, between the religious ideals of Sunday and the ethics of the six days that follow. More worship and not less; more beauty in holiness for which the little church and school already stand in the village; the interpenetration of church and community, not formally so as to offend the Law and its maker, but actually, so as to help perfect the union between Man and his Maker—these are indeed worthy ideals of the present which so soon will be past and the future about to be the present.

Suggestions for Building Worship Programs

BEGINNERS' DEPARTMENT SUGGESTIONS FOR JANUARY

*By Dorothy Lucas**

The little child worships spontaneously many times during the beginners' session of the church. It may be he is the first to arrive and a familiar picture inspires him. It may be a new plant, a visiting baby, a pet, that causes the feeling of wonder and of gratitude. As others come the return of an absent child may awaken real joy in friends. The story or play may create a desire to send a love token to some other person or group. The realization of this thought of service may be worship.

Such moments of recognition of fellowship with God or with his people are precious. Church leaders of beginners must work for them. Capture each success so that its greatest value is obtained. Worship is very easy for the child who is prepared for it. So much is wonderful to him. We must, however, provide him with the setting and the materials through which he may express his feelings and his desires.

What in the child prepares him to worship? What is the setting? What are the materials?

First, the child must have a concept of God and a feeling toward him which allows him to worship. If his God is one who punishes, one who allows children to be hurt, one who spies, he cannot worship him. But, if his God is one who makes the world beautiful and who expects a small child to help him with living things; if he is one who loves children; who gives a mother and father to care for them; who gave Jesus to love people; then he is worthy and will receive the child's worship.

Second, no one may worship and be self-centered at the same time. The beginner child is interested in many objects and many people about him. Witness the frequent "What's your name?" as you visit departments where you are not known. Yet, many children need help in thinking about others first. A five-year old arrived first in the Sunday kindergarten the other day. He played with one box of blocks. The next arrival took second box. To ward off a possible problem new teacher asked him what he would do another child arrived. "I'd take down my house and he could have some of my blocks." The next week the same child was building with blocks when a child desired some of his extra supply to complete a structure. The first child refused, sternly, to give up any of his blocks. Through worship experiences, prayer that we may do as God wishes, expressed appreciation for our friends, the cooperation of children and others in the group, and service for others, he may build up a habit of consideration for others. It is that for which his teacher will strive.

Third, he must have an appropriate place for worship. His room must be one in which he meets with others of his age who have similar interests. It should be a place of beauty: growing plants, living flowers, a picture or two of impelling beauty; draperies which catch and soften the sunlight or brighten the gloomier day; a warm rug which harmonizes with furniture and walls; furniture which speaks of comfort and of work and play to be accomplished. It is an atmosphere of vitality, of homelikeness, of loveliness, and of friendliness which is needed. Here the child may lose himself in happy relationships with others.

Fourth, there must be an adult leader who knows and loves the children and whom the children love. She will anticipate worship moments and join in them. So close to the child thoughts, so sure of God's presence and goodness, she radiates through the day's activities religious living.

Fifth, every person in the room must cooperate. The child's attitude and responses are affected by everything about him. Visitors are welcomed into the group activities. If they feel they cannot participate naturally, they must be so placed in the room that they are wholly apart from the children. A printed note given to each visitor explains your objective and asks cooperation in one or two ways. It is very important that no one decrease possibilities of worship responses from the child.

The materials of worship are those with which our total day's program is built. There cannot be a ten minute worship period set apart with an objective and materials just more or less correlated with a teaching objective and teaching materials. The child needs the worship experiences interwoven through the whole fabric of the day's activities and thoughts. The objectives suggested for February differ with several denominations. Yours for February may be the continued enjoyment of the winter, with the appreciation of God through his gift of the snow; with his need of our help in caring for winter birds and our pets. Your children will worship through the materials regularly suggested provided they are interesting to your children, they help them interpret their daily experiences, they inspire worship, they are used worshipfully by the leader in a well-planned worship environment. Each child will not respond each time you try, it is true, but with continued effort, usually moments of worship are gained in each session—either at the beginning, during a picture study, during dramatic or rhythmic play, during song, during the planning for a gift, or through the story.

Your February theme may be the appreciation of Jesus, the Man, and your objective a deepened love for him because of his goodness when on earth.

Your theme may be the care of pets, with your objective further knowledge and appreciation and love for God through cooperation with him in caring for pets. Or it may be your theme is "Showing Love for Others."

Lists of materials are suggested herewith so that if some of the songs, stories, or activities in your regular course of study do not meet the needs of your group of children you may have further selection. Some supplementary story material should be in each teacher's library because there is no curriculum planned which can meet the needs of all children or of all teachers with their children. *Beginners in God's World* by E. McE. Shields, and *The Beginner's Book in Religion* by Edna Dean Baker are especially rich sources.

"Suppose," you say, "you do not have the beginners by themselves for a whole one-hour period." The children need the worship experiences just the same. Plan to use fewer activities, less material, and try to develop moments of worship in the teaching period provided for you. Of course, it would be better to have a part of the room screened off for your own use. Let them have individual activities during the assembly of the older groups. When the latter are more quiet, have such development of the beginners' activities as to permit some worship expression. The little children will not worship when in a program planned for more mature people. They will build habits of either singing or saying much that has no meaning or of giving no response.

Suppose you have the children for two or three hours on Sunday morning. Use the one theme throughout. Allow for more activities, use a greater variety of materials.

Worship is active. If it is real it does not stop at feeling. Beyond that it produces physical expression deemed necessary because of the recognized relationship with God. So, with the child, there is not just appreciation of friends but also an effort to be friendly; there is not just the appreciation of winter but the expression of joy in winter which spreads to others; not just the appreciation of Jesus as a Man but the desire and the effort to act in accordance with his example.

Leaders of beginner children, study your children more and more carefully that you may sense their feelings, their worship needs, and may then guide them into worship experiences. The child with his developing concept of God and his changing attitudes and habits, the environment in which we place him in the church, the material we use with him, and we, as his leaders, are equally vital elements of the beginner's worship. Each hinders him or helps him to recognize and respond to his relationship with God.

Supplementary Worship Materials

General Helps for Leaders

Baker, *The Worship of a Little Child.* Cokesbury Press, Nashville, Tenn.

Baker, *Kindergarten Method in the Church School.* Chapters 1-15. Abingdon Press, New York.

Children's Prayers, Recorded by Their Mother. Pilgrim Press, Boston.

Moore, *The Missionary Education of Beginners.* The Missionary Education Movement, New York.

Shields, *Beginners in God's World.* Westminster Press, Philadelphia.

An Inventory of the Habits of Children from 2 to 5 Years of Age. Bureau of Publications, Teachers College, Columbia University, New York.

Parent's Questions, 1st and 2nd Series. Child Study Association of America, New York.

Thom, *Everyday Problems of the Everyday Child.* D. Appleton & Company, New York.

Denominational Periodicals, such as *The Elementary Magazine, Pilgrim Elementary Teacher, The Children's Leader.*

Worship Music

General Worship Songs

"Father in Heaven, We Thank Thee" *Worship and Conduct Songs for Beginners and Primaries.* (See Bibliography for publisher.)

"A Child's Thank You" *Worship and Conduct Songs for Beginners and Primaries.*

"Our Gifts" *Worship and Conduct Songs for Beginners and Primaries.*

"Now I Wake" *Songs for the Little Child.*

"Something Happy" *Song and Play for Children.*

*Director in the Department, Religious Education of Children, Board of Education, Methodist Episcopal Church.

"A Wee Prayer" *Song and Play for Children.*
"Praise Song" *Song and Play for Children.*

GENERAL APPRECIATION MUSIC
"Morning Prayer" *Rhythms for the Playground, Home, and School.*
The music of any of the general worship songs.

SEASONAL MUSIC—WINTER
"Snowflakes" *Songs for the Little Child.*
"A Winter Prayer" *Worship and Conduct Songs for Beginners and Primaries.*
"The Snowflakes Fall" *Worship and Conduct Songs for Beginners and Primaries.*
"Snow Song" *Songs for Little People.*
"In Winter" *Songs for Little People.*
"Buds in Winter" *Song and Play for Children.*
"Still and White" *Song and Play for Children.*
"Snowflakes" *Song and Play for Children.*

APPRECIATION OF JESUS—THE MAN
"The Children's Friend" *Worship and Conduct Songs for Beginners and Primaries.*
"When Jesus Walked This Earth of Ours" *Song and Play for Children.*

CARING FOR OUR PETS
"I Love Little Pussy" *Song and Play for Children.*
"My Squirrel" *Song and Play for Children.*
"Pretty Pussy" *Songs for the Little Child.*
"The Bunny" *Songs for the Little Child.*
"Little Chickens" *Songs for the Little Child.*
"The Squirrel" *Songs for the Little Child.*
"Robin Redbreast" *Songs for the Little Child.*
"The Canary" *Songs for the Little Child.*

SHOWING OUR LOVE FOR OTHERS
"O Grandmother, Tell Me" *Song and Play for Children.*
"What Can I Do" *Song and Play for Children.* Change the person addressed to suit the occasion.

Stories

To be substituted for those suggested in the regular teaching material when the needs of the children demand it.

APPRECIATION OF WINTER
"The Great Snow" *The Beginners Book in Religion.*
"Feeding the Birds" *The Beginners Book in Religion.*
"Bringing Milk to the Babies" *A Friendly World.*
"Nature's Blanket" *The Little Child in Sunday School.*

SHOWING OUR LOVE FOR OTHERS
"Valentines" *The Beginners Book in Religion.*
"Norma's Minister Comes to Supper" *Beginners in God's World.*
"Some Friends Come to See Me" *Beginners in God's World.*
"A Little Girl That Never Came Before" *A Little Child and the Heavenly Father,* Part 5, Session 53.
"If You Were Company" *Vacation Church School Manual.*

CARING FOR PETS
"I Learn to Care for My Pets" *Beginners in God's World.*
Sessions 59-62 *Beginners Book in Religion.*
"The Three Rabbits" *Vacation Church School Manual.*
"Jack's Basket" *Vacation Church School Manual.*

APPRECIATION OF JESUS—THE MAN
"A Little Boy Who Helped Jesus" *Beginners Book in Religion.*
Stories in the beginners' texts.

Pictures

"Head of Christ" Hoffman
Birds or pets in the snow
Playing with guests
Taking a gift to someone

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PRIMARY DEPARTMENT PROGRAMS FOR FEBRUARY

*By Myrtle T. Milford**

THEME FOR THE MONTH: *Our Land Is God's Land*

In the primary department room there should be both the Christian and American flags. These should be of fairly good size. Use, on the burlap, pictures of great Americans.

Aim: To help the boys and girls to appreciate their country, and feel its protection; to lead them to think of it as God's land, and as such, one in which everybody should have an opportunity for a happy home.

February 2

PRELUDE: "O Beautiful for Spacious Skies" (in almost any hymnal)

CALL TO WORSHIP (*by leader*):
Make a joyful noise unto God, all ye lands;
Sing forth honor of His name:
Make his praise glorious.
Response:
O let the nations be glad, and sing for joy:
Let the people praise thee, O God;
Let all the people praise thee.

HYMN: "America"

PRAYER:
Dear God, we thank you for our fine, beautiful country. We thank you for all the heroes who have helped to build this land. Help us to show our love for America by being good citizens, and our thanks to you by doing our part to make our land, God's land.

POEM: "My Land Is God's Land," Annette Wynn. *For Days and Days,* Frederick A. Stokes Co., New York.

OFFERING SERVICE:
Leader: God has given us so many good things—our homes, our city, our country: let us show how thankful we are by bringing our gifts to him.
Offertory: "For Peace and for Plenty" (*Ushers will receive the offering as in an adult service.*)

PRAYER:
Receive the offering that we bring;
Hear now the praises that we sing;
Bless all our gifts that they may do
Their work, so others will love thee, too.

HYMN: "A Song for Flag Day" (See accompanying music.)

PLEDGE TO AMERICAN FLAG (*all standing*):
I pledge allegiance to the flag of the United States of America, and to the republic for which it stands: one nation indivisable, with liberty and justice for all.

RESPONSIVE PRAYER SERVICE:
Leader: There are so many things about our country for which we are thankful. I want some of you boys and girls to name blessings that you think of. After each thing that is named, we will all sing "thank you" to God.
First Child: For our beautiful land.
Group: "Father in heaven, we thank thee." (See November *Journal,* page 28. Use last four measures only.)
Second Child: For food to eat.
Group: "Father in heaven, we thank thee."
Third Child: For our free country.
Group: "Father in heaven, we thank thee."
Fourth Child: For peace.
Group: "Father in heaven, we thank thee."
Fifth Child: For the stars and stripes.
Group: "Father in heaven, we thank thee."
Leader: For a free and peaceful country, for food, and clothes, and homes, for our dear flag, we thank thee.
Group: "Father in heaven, we thank thee."

STORY: "Raymond Learns to Love a New American"

On one of the streets of a big city, Raymond lived with his father and mother. He had no brothers or sisters, so he had to play much of the time alone.

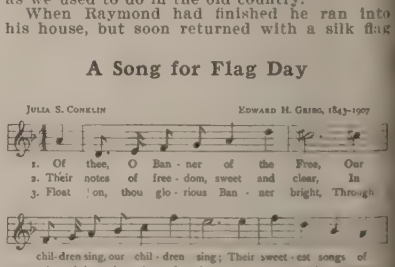
One day the people moved out of the house next door. Raymond hoped that the family that moved in would have a little boy. And they did—a boy just the age of Raymond—but they were foreigners. They couldn't speak English very well. Raymond wouldn't play with the boy, and when he saw him on the sidewalk he called him names. Often, the boy, whose name was Joseph, looked as lonesome as Raymond, and he, too, played alone in front of his own house.

One day, not very long after Joseph came to live next door, there was a hard snow storm. Early the following morning Raymond was out in his front yard playing in the snow. Joseph watched from his porch. O how he wished Raymond would ask him to come over and play. He watched Raymond roll the snow into great white balls and set them in a row. Then he put another row on top of them.

"He's making a fort", Joseph said, "just as we used to do in the old country."

When Raymond had finished he ran into his house, but soon returned with a silk flag

A Song for Flag Day


JULIA S. CONKLIN
EDWARD H. GRIEG, 1843-1907
1. Of thee, O Ban - ner of the Free, Our
2. Their notes of free - dom, sweet and clear, In
3. Float on, thou glo - rious Ban - ner bright, Through
chil-dren sing, our chil - dren sing; Their sweet - est songs of
praise of thee, in praise of thee, Are on each breeze from
Free-dom's air, through Free-dom's air: Each stripe a hope-crowned
lib - er - ty In love they bring, in love they bring
far and near, From sea to sea, from sea to sea
ray of light, Each star a prayer, each star a prayer

—From *A Child's Garden of Song,* copyrighted by The Century Co. Used by permission.

*Lakewood, Ohio.

red, white and blue. He stuck it on the
y top of the fort.
ust then some big boys came down the
eet and began to throw snow balls at
wmond.
'Let's break down his fort," said one.
'Let's see who can knock the flag off,"
d another.
'Don't harm the flag," Raymond cried, and
started to take it down. The boys began
owing so many snow balls at him, and
y threw them so hard that he ran into the
ise.
Joseph had been watching all the time.
ien he saw them trying to knock the flag
er, he jumped over the porch railing and
to the fort. The fort was high and it was
d for him to reach the flag, but he kept
ing, and all the time the boys were throw-
snow balls at him. Finally he pulled out
flag, and just as he had it safely in his
nd, a hard snow ball hit him right in his
, blinding him. The big boys ran quickly
wn the street. Joseph's father came run-
g out of the house and carried him in.
the way Joseph dropped the flag.
Raymond went to the fort and picked up
flag where Joseph had dropped it. Just
en he saw the doctor go into Joseph's
use. He could hardly wait until the doctor
ne out to ask him if Joseph was hurt very
ch. When the doctor did come out, he
d Raymond that Joseph would have to
ep his eyes bandaged for several weeks,
d then they would be well.
That night Raymond told his father all
out Joseph. He told him that he had been
kind to Joseph, and at the end, he said,
"He's a better American than I am, for
was hurt trying to take down the flag,
d I ran away."
"What are you going to do about it?" his
ther asked.
Raymond was quiet for a moment, and then
said,
"I know what I'll do! I'll go over tomor-
w and tell him how sorry I am. Do you
ink he'd like to have me?"
"I think he would," his father said.
The next morning Raymond went across the
rd to Joseph's house, carrying a package.
seph's mother took him into the room where
seph was sitting. Raymond felt ashamed,
t he walked bravely over to Joseph and
id,
"I'm sorry I called you names, and made
n of you. But I'd like to thank you for
ving the flag, and I'd like to play with you
ter your eyes are better."
"I've wanted to play with you for a long
ne," Joseph said.
Raymond handed him a package.
"I've brought you something. My grand-
ther gave it to me before he died. Shall I
en it for you?"
Raymond broke the string. He took off
e paper and held up the most beautiful silk
g you ever saw. He laid it across Joseph's
p and said,
"You can't see it now, but you can feel it."
Joseph felt the soft folds.
"It feels beautiful," he said, "and thank
u for bringing it to me. But I don't want
keep it all for myself. Why can't it belong
both of us?"
"It can," Raymond said, as he shook out
e folds of the flag and held it as high as he
uld.
"We both belong to the same country now,
one flag is enough."
Pianist will play "America" as children
to their classrooms.

dditional Materials for Use During February

YMNS:

"On Holidays"
"Patriotic Hymn"
"O Beautiful for Spacious Skies"
"O Say Can You See"
"Banner of the Free"

TORIES:

"Ah Fong's Appeal to Abraham Lincoln" (February 9)
A story about some great American, such as Booker T. Washington (February 16)
A good story of George Washington (February 23)
"Rescue of Old Glory." Bailey, *Tell Me Another Story*. Milton Bradley Co., Springfield, Mass.
Mr. Friend o' Man," Stocking. Missionary Education Movement, New York.
"The Flag of the Free," Bailey. *Pilgrim Elementary Teacher*, February, 1924, Boston. Mass.
"Red, White and Blue" Colson, *A First Primary Book in Religion*. Abingdon Press, New York.
"A Little Chinese Girl Who Learned to Love Abraham Lincoln"

STORY:

Once upon a time there was a little Chinese girl named Ah Fong. She was only nine years old, and she was very small. Her little face was wrinkled and her black hair looked as if it had never been combed. Ah Fong lived here in the same country we do, far away from her own home. A man and woman had brought her to this country to work for them when she was only six years old. She had to work hard all day long, and they did not pay her for her work. They didn't even give her enough to eat. Many times she had to go to sleep hungry. She didn't even have a bed to sleep in. She slept on some straw in one corner of the cold attic. And when she told her master or mistress that she got cold, they would whip her, and make her work harder than ever.

One morning, Ah Fong was putting breakfast on the table. The attic had turned so cold in the night and all she had had to eat the day before was two crackers. She was weak and tired, and she dropped the platter of meat on the floor. Oh how frightened she was. She knew what her mistress would do. And the mistress did just what poor Ah Fong had thought. She whipped her for a long time and then threw her into a corner.

"You shall have nothing to eat, today," she said. Then she went away to see some friends.

Ah Fong finished her work, and then went out doors. A little colored girl lived next door and Ah Fong had often talked to her. Today she was out in the yard playing with her three kittens. When she saw Ah Fong, she said, "Why do you look so sad? I see tears in your eyes."

"My mistress whipped me again," Ah Fong answered.

"Oh she shouldn't whip you today," Mariann said, "don't you know what day this is?"

"No," said Ah Fong.

"This is Abraham Lincoln's birthday," said Mariann. "I learned all about him at school. Once the colored people had to work hard for their masters, and didn't get any pay, and their masters beat them when they didn't work hard enough. But Abraham Lincoln was the President, and he was a good man. He was kind, too. He wanted to help the poor black people, so he made them all free and now they don't have to work any more for nothing, and they haven't any masters to beat them. I love Abraham Lincoln, and today I went with lots of people to put flowers by his statue in the park. We put flowers around his statue on his birthday, because we are so thankful to him for helping us."

Ah Fong listened to every word Mariann said. When she had finished, Ah Fong said, "Do you think your Abraham Lincoln could help me, so I wouldn't have to work so hard and get so many whippings?"

"Sure he could," said Mariann. "Didn't he help us?"

"Where is Abraham Lincoln?" asked Ah Fong.

"Abraham Lincoln died a long time ago," said Mariann, "but his statue is in the park. I'll tell you how to get there."

Then Mariann told the little Chinese girl just how to find the park, and Ah Fong went as fast as her feet could carry her. Soon she reached the park. There, not very far away, was the statue! It had begun to snow, and the statue looked so pretty all covered with soft, white flakes. The flowers the colored people had brought to show how much they loved Lincoln, were covered with snow, too.

Ah Fong walked right up to the statue. She knelt down in the snow, and looked right up into Lincoln's face. He seemed to be smiling at her.

"Oh please, Mr. Lincoln," she said, "won't you help me like you helped Mariann and all the colored people? Take me away from my master so he won't whip me any more. Oh please, Mr. Lincoln, I'm so hungry and cold, don't make me go back. They'll whip me so hard for running away." Tears were running down Ah Fong's cheeks. Her long black hair was covered with snow. While she was kneeling in front of Mr. Lincoln, a policeman came along. He saw her there, and heard her say, "Oh Mr. Lincoln, please don't let me get whipped, any more."

"What are you doing out here in the snow?" asked the policeman.

Ah Fong turned around. "I just came to ask Mr. Lincoln to help me," said Ah Fong. "This is his birthday, and Mariann said once he helped the colored people and took them away from their cruel masters. I came to ask him to help me so I won't get whipped, either."

Just then Ah Fong thought she saw her master coming down the street. Quickly she knelt down in front of Mr. Lincoln, and looked up into his smiling face. "Oh Mr. Lincoln," she said, "don't let them find me. Please help me to be free."

"I guess you don't have to go back to anybody who is cruel to you," said the policeman. He picked up the cold, shivering, little girl and carried her far down the street to a warm home, where other little Chinese girls lived and were happy. He gave Ah Fong to a kind woman and said, "She is going to live here now, and she doesn't have to go back to her master again. Oh how happy the little Chinese girl was. She had a real bed to sleep in—the first one she had ever had, and plenty of good food to eat, and best of all—she went to school like other children. She learned to read and write and sing. And the story she liked to read most was the story about Abraham Lincoln, how he helped the colored people. And Ah Fong knew that he had helped not only the colored people, but he had helped her, too, and had given her a new home, and made her happy.

So the little Chinese girl learned to love Abraham Lincoln just as we do, and every year on his birthday she takes flowers to the park and lays them by his statue. She wants to show how much she loves him.

—Adapted from "Ah Fong's Appeal to Lincoln," Helen F. Clark. *Youth's Companion*, February 12, 1903. Used by permission.

Banner of the Free

Lydia Avery Coonley Ward
Edith Lovell Thomas, 1925
1. Out on the breeze, o'er land and seas, A
2. O - ver the brave, long may it wave,
beau - ti - ful ban - ner is stream - ing;
Peace to the world ev - er bring - ing;
Shin - ing its stars, Splen - did its bars,
While to the stars Linked with the bars,
Un - der the sun - shine 'tis gleam - ing.
Hearts will for - ev er be sing - ing.

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JUNIOR DEPARTMENT PROGRAMS FOR FEBRUARY

By Florence E. Norton*

The services for this month center around the thought "doers of the word." This emphasis is given through the use of the junior motto, "Be ye doers of the word, and not hearers only," James 1:22a. This verse has been set to music and is used frequently in the services. The emphasis is also given through the use of specific verses on such phases of Christian living as speaking the truth, kindness and forgiveness, and the Golden Rule. An added emphasis is given through stories of those who have been "doers of the word."

A part of the ritual used in the January services has been retained for it is certain that the juniors will have greatly enjoyed using it and will be reluctant to give it up so soon.

Each service is preceded by a preparatory period in which the special emphasis to be stressed in the worship service to follow is discussed, and worship materials that are not quite familiar are gone over. In all but the first, this preparatory period need not immediately precede the service but lead quite naturally into it, the response will, in all likelihood be more spontaneous. Although a more formal approach is suggested for all services but the first, leaders are urged to try out the informal procedure.

It will be noticed that the story used with the first service comes at the beginning. It serves as a climax to the conversation and a natural transition from it to worship. It may chance to be the worship moment of the whole service, as was the case with one group of juniors with whom these services were tried. On the other hand, the response of the group may make it wiser to begin the service in some other way. That can only be decided by each leader.

February 2

PREPARATORY SERVICE

Sing the new chant to the group, or have the pianist play it for them. Let them sing it. A small group may gather informally around the piano. Being very short and simple the chant will soon be learned. If the juniors do not know that this verse is the junior motto tell them at this time.

Follow with conversation about what it means to be a "doer of the Word." It may be necessary to explain that "the Word" is another name for the Bible. Let the juniors find some verses they may put into practice in their own lives. The services are based on the following but others may be discussed also: Luke 6:31; Ephesians 4:25; 31, 32.

Have the verses read when they are found. Save Luke 6:31 for the last as this is the one which the first service emphasizes. You may like to read the version of it found in one of our modern translations, "Well, then, whatever you would like men to do to you, do just the same to them" (Moffatt, *A New Translation of the New Testament*).

Give the juniors time to think. Don't be afraid of a bit of silence while they are sensing the problem. Give an incident or two as an illustration. Here is one that may help: A little girl came to a large junior department for the first time, a grown-up neighbor bringing her. He did not have time to find the junior superintendent so left her at the door. Too timid to go to the front of the room full of boys and girls she stood at the door feeling very shy and uncomfortable. Before the superintendent saw her a junior girl did. Immediately she thought, "O, I'd feel so strange if I were coming to this department for the first time," so she hurried over to the girl, took her to the superintendent and then looked after her until the service began. Was this living the Golden Rule?

WORSHIP SERVICE

Lead into the worship service, when the time seems ripe, with the

STORY: "A Business Concern Lives the Golden Rule." *Good American Vacation Lessons*, Danielson and Stooker. Pilgrim Press, Boston. $1.00. p. 58.
Response to Story: The chant, "Be Ye Doers of the Word."

RESPONSIVE READING (*group standing*):
Leader: To whom may we look for help as we strive to be "doers of the word"?
Response: My help cometh from the Lord,
Who made heaven and earth.
He that keepeth thee will not slumber
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Leader: The Lord is near unto all them that call upon him, to all that call upon him in truth.
Response: God is our refuge and strength,
A very present help in trouble.
Leader: Be strong and of good courage;
For the Lord thy God is with thee whithersoever thou goest.

PRAYER: Silent prayer for strength to be doers of the word.

HYMN: "Dare to be Brave, Dare to be True."

PRESENTATION OF OFFERING:
Leader: Jesus said, "It is more blessed to give than to receive." Because we are "doers of the word,"
Group: We bring this offering
Leader: To help others to become "doers of the word,"
Response: We dedicate this gift.
Dedication Hymn: "Bless Thou the Gifts Our Hands Have Brought." (See October Journal, page 32.)

RECESSIONAL.

NOTE.—Suggest, just before the juniors go home, that they watch during the week for any instances of practicing the Golden Rule which they can report. Reports not to be of any in the group.

February 9

Continuing the thought of being "doers of the word" the emphasis this week is on Ephesians 4:25. "Wherefore, putting away falsehood, speak ye the truth each one with his neighbor." Moffatt's version reads, "Lay aside falsehood, then, let each tell his neighbor the truth."

PREPARATORY PERIOD

Let the juniors tell of any instances of practicing the Golden Rule that they have seen during the week. Give a moment in which they may stop to consider whether they have tried to be "doers of the word," but do not ask for audible replies.

Find the new verse. Read the modern version of it. Get the juniors to tell at what times it seems hard to tell the truth. Relate some instances from your own life in which you found it hard to tell the truth. This may help to break through the reserve juniors often develop when they discuss human shortcomings with an adult. Endeavor to help them to reach a determination to try to be truthful during the coming week.

Learn the hymn "Savior in the Words I Say."

WORSHIP SERVICE

QUIET MUSIC: Day Is Dying in the West"

CALL TO WORSHIP (*group standing*):
Leader: O magnify the Lord with me
Let us exalt his name together
Response: O Lord, open thou our lips
And our mouths shall shew forth thy praise.
Musical Response: "Holy, Holy, Holy" (chorus of "Day Is Dying in the West")

MEDITATION: Juniors sitting quietly while the above chorus is played through once again.

RESPONSIVE READING (*group standing*):
Leader: Jesus said, "Ye are my friends, if ye do the things I command you." Who, then, are the friends of Jesus?
First year: He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
Response: Chant, "Be Ye Doers of the Word"
Second year: He that putting away falsehood, speaketh the truth with his neighbor.
Response: Chant, "Be Ye Doers of the Word"
Leader: Jesus said, "If a man love me, he will keep my word." Who then, loveth Jesus?
Third year: He that remembereth and doeth the words of the Lord Jesus, "As ye would that men should do to you, do ye also to them likewise."

HYMN: "Saviour, in the Words I Say"

STORY: "How Ben Faced the Test."
(In *Pilgrim Elementary Teacher*, May 1926, page 214.)

SONG: "Dare to Be Brave, Dare to Be True."

From this point proceed with the service as planned for the preceding Sunday, using instead of silent prayer, a prayer by the leader for strength to be "doers of the word."

February 16

The emphasis for this week is forgiveness, not cherishing a grudge and a desire to get even. The verses are Ephesians 4:31, 32, "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." Moffatt renders it "Drop all bitter feeling and passion and anger and clamoring and insults, together with all malice; be kind to each other, be tender-hearted, be generous to each other as God has been generous to you in Christ."

PREPARATORY PERIOD

Sing the hymn "Saviour in the Words I Say" that the juniors may become more familiar with it.

Find the verses that have been the basis of the two previous services and talk a bit about the experiences the group has had in trying to practice them.

Find and discuss the verses for this week. Be sure that such phrases as "bitter feeling" and words like "passion" and "clamoring" are understood. These verses touch on a real junior problem, for getting even is the first thing that occurs to the average Junior when he has been ill-treated and it is often very hard for him to give up the thought of revenge.

The leader who admits frankly that he finds it hard not to hold a grudge at times (and who of us does not) will be more likely to get a response. Find some true incidents to relate. One is given here.

A boy wore a very nice sweater down to the skating rink one day. He was very proud of it for it had been knitted by his mother who had woven into it his school colors. One of his friends was a bit jealous and while not intending, at first, to do any harm, pretended to throw mud on the new sweater. The owner became much alarmed and finally rather cross: this made his friend angry and he

*Director of Children's Work, Presbyterian Church in the U. S. A., Philadelphia.

ed up a handful of black, oozy mud and w it. The sweater was completely spat- l and had to be sent to the cleaners. r that the owner of the sweater had only idea—how to get even with his friend. father knew this and finally said, "I'll you a splendid way to get even with ." A little surprised, for his father didn't ve in getting even, he knew, the boy d what it was. "Let's take him to the is when it comes in a few weeks." "Why, 's no way to get even; he was mean to ind . . ." "And you want to be mean to is that it?" The boy didn't quite like dmit that, so he said nothing, but he ght quite a bit about his father's plan getting even. He remembered, too, that ad missed the fun he'd been having with friend before the quarrel. Finally he said is father, "I believe I'll try your plan for ing even if you're still willing." The d was invited to the circus and went. n it came, and they had a delightful . He never was quite brave enough to in words that he was sorry about the ter, but he showed it by many kind acts, by being a very loyal friend. Long after , the boy who owned the sweater said is father, "That *was* the best way to get , Father."

sk your juniors to tell of similar incidents. Take time for discussion, encouraging the juniors to talk freely.

Use the service planned for the previous Sunday, adding to the responsive reading Ephesians 4:25, to be read by all the boys, followed by the chant, sung by all. Tell the story "Overcoming an Enemy" in the pupils' book of Course 6, Part 1, *Learning to Follow Jesus*, or "The Story of Mayta" from *Good American Vacation Lessons*, Danielson and Stooker. Or, if preferred, read in place of the story Matthew 5:38-48.

February 23

PREPARATORY PERIOD

Make this period very informal. Sing the new songs the group has been learning this month. Sing other hymns members may suggest.

They may want to find some other verses that juniors can practice living. Some good ones are: Romans 12:9b; Matthew 5:43-45; John 13:34, 35. The juniors may like to do as another group did; select about half a dozen verses, call them their marching orders and try hard to live by them from day to day.

Tell some of the difficulties you have had in trying to live these verses during these few weeks; encourage expression of their experiences by the juniors.

Write on the board the following and let the juniors read it silently, then aloud.

"Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?"

—TENNYSON

WORSHIP SERVICE

Follow the service planned for the two previous Sundays, adding to the responsive reading Ephesians 4:31, 32, to be read by the girls. Do not sing the chant between the verse added last week and this new verse, but sing it at the close. In the place of a story, introduce a Scripture reading: The House Built Upon a Rock, Matthew 7:24, 25. Use the poem where it comes best with the group.

FEBRUARY SUGGESTIONS FOR LEADERS OF YOUTH

By Roy A. Burkhart

he spiritual task of the church is challeng- youth as never before. It is the task of ging human beings into fellowship with is Christ and to bring his spirit to move ugh them upon the unchristian forces of social order. Youth is coming to know the Kingdom of God will only come as e who live in it are redeemed spiritually. nows that no system of human society— ocracy, monarchy, or despotism can pro- the fundamental necessity for peaceful g and mutual good will. Good will is a itual force. Men's spirits must be made t. This, youth knows, for the most po- force for making them right has been the gion of Jesus. Young people look to Jesus. er before has he held their faith as today. er before have they been so eager to find source of his power, the secret of his life, meaning of his purpose.

hey believe in Jesus because he satisfies the moral outreaches of the human heart. is inspires them to be like him because, adoxically, they feel they can never be him; that he will always be more than . The teachings of Jesus are not the day ams of one who spoke better than he lived. them he is indeed "the way, the truth, and life." He is the only one of whom they say, "We want to be as good as and no er than he."

hey believe in Jesus as Savior and Lord ause of a consciousness of salvation ught through faith in him. He is not only utiful, but he beautifies. He is not only ng, but he strengthens. He not only loves, he removes hate.

hey believe in Jesus because his spirit s light and life to them in all the expe- ces of life. He leads on, lifting high the h and flinging wide the flame. He stepped into history through the threshold of nd-ship and through all these years his it has been a friendly guide to every trav- on life's way.

ndeed, the hearts of young people are n, hungry, eager for him who is the way, truth, and the life.

hus, in the second of our series of wor- programs on evangelism, for use in Feb- y, we turn to a richer and fuller fellow- with Jesus, with the theme "I Will Be a istian."

is our purpose to face frankly, and hon- y, the age-old question, "What is a Christian?" It seems indeed fitting that this question be answered in any series on evangelism. The most effective method of evangelism is for the evangelizer to be a Christian. The greatest enemy of Christ is not an infidel, but an "unchristian Christian."

The theme for March will be "The Christian's Greatest Adventure," dealing with the joy and method of winning others to Christ, and for April, "Come Unto Me."

Worship Suggestions

*By Josephine Albert**

THEME: *"I Will Be a Christian"*

The purpose of these services is to renew in our minds the true meaning of being a Christian. To many of its professed followers Christianity is merely a cloak to be conveniently worn and as conveniently removed to suit the occasion. To many it is a matter of formal worship on Sundays when the banks are shut, the shops closed, and the rush of life is still and they go in company with their friends to church. When it is over they close the door on the experience and go back to their ordinary life again.

As Dr. Fosdick writes in his very thought-provoking book, *The Meaning of Service*: "So flying fish live in the sea; that is their native and habitual realm, but once in a while they make a brief excursion into the upper air and glisten in the sun—only to fall back into the sea again. To how many people is religion such a brief and occasional experience! And yet they call themselves disciples of Him whose heart beat with an unintermittent passion to help people, whose God was love, whose worship was daily service. They are not really Christians. They are flying fish. For true discipleship to Jesus is the opposite of spasmodic conventionality."

The spiritual, "Lord, I Want to Be a Christian" is suggested throughout the four Sundays. It is hoped that this may be used reverently and that the group will learn it well.

February 2

THEME: *"I Will Live Christlike."*

QUIET MUSIC: "Dear Lord and Father of Mankind."

CALL TO WORSHIP: "I came not to do mine own will, but to do the will of Him that sent me."

"Let this mind be in you that was also in Christ Jesus."

SOLO (*First stanza, sung quietly by unseen soloist*): "Lord, I Want to Be a Christian."

Lord, I want to be a Christian
In my heart, in my heart
Lord, I want to be a Christian
In my heart,
In my heart, in my heart
Lord, I want to be a Christian
In my heart.

LEADER: Then said Jesus unto his disciples, If any man would come after me, let him deny himself and take up his cross and follow me.

HYMN: "Jesus Calls Us."

LEADER: As Jesus passed by . . . he saw a man called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose and followed him.

Response:

I heard him call
"Come follow"—that was all.
My gold grew dim,
My heart went after him
I rose and followed—that was all.
Who would not follow
If he heard him call?

LEADER:

This is the simplest but most audacious command ever given and it pursues you and me even as it pursued those fishermen and tax gatherers and all who heard it first. We call ourselves followers, yet how few of us really are. His charm draws us, but we are not quite ready to live as he lived, especially as we see more and more clearly how different a world he would have from the world in which we are comfortably growing up. A foreign student after visiting in American homes and churches for some months was asked what had impressed her most since coming to America. She replied, "The one outstanding impression has been that Christians in America do not seem to take their religion seriously."

His disciples, when in Antioch, received the name "Christian" given to them in scorn because they said "these are Christ's men." They lived so like Jesus that they reminded men of him. Lives, not words, really count.

SOLO (*third stanza, sung softly by unseen soloist*): "Lord, I Want to Be a Christian."

Lord, I want to be like Jesus,
In my heart, in my heart.
Lord, I want to be like Jesus
In my heart.
In my heart, in my heart,
Lord, I want to be like Jesus
In my heart.

PRAYER: Search me, O God, and know my heart,
Try me, and know my thoughts:

*Director of Young People's Work, Brooklyn Federation of Churches, Brooklyn, New York.

And see if there be any wicked way in me,
And lead me in the way everlasting.

SILENT CONFESSION:

For professing to follow Him, but by our lives denying Him.

HYMN: "Gracious Spirit, Dwell with Me."

PRAYER FOR RENEWED PURPOSE:

Lord, help me to live the gospel I profess;
May each look and word, and action thee confess;
May my every deed be prompted by thy love.
Grace to do thy will be granted from above
All the truth which thou hast taught me
Help me to live,
Freely then, these truths to others I may give.

HYMN: "Just As I Am, Thine Own to Be"

February 9

THEME: *I will strive to transform the life of my community.*

QUIET INSTRUMENTAL MUSIC: "Lord, I Want to Be a Christian."

CALL TO WORSHIP: Seek ye first the Kingdom of God and his righteousness.

Response: Thy kingdom come, thy will be done, on earth.

HYMN: Rise Up, O Men of God.

TALK (*based on the following thoughts*):

Hundreds of times since we've memorized it we have prayed (perhaps more often "said") "thy kingdom come, on earth." But what are we actually doing to bring that to pass? Do we expect it to come like magic—overnight? Did Jesus leave that impression or did he by his actions as well as his words teach that the Kingdom must be *brought* into the hearts and lives of people before conditions would be changed? How nearly ready are we for the establishing of the Kingdom today? Let us consider three of our existing conditions:

1. Our industrial system that gives to some too much while others have not enough.

2. Our international relations. Are we preparing for His Kingdom when spending $3,500,000 on armaments; with millions of men in uniform; with compulsory military training in high schools and colleges?

3. Our race relations. Can the Kingdom of God come as long as we discriminate and exploit other races? Indeed, the treatment of the white race toward the black race is so far from being Christian that it is thoroughly pagan.

If these and other conditions are to be changed young people of today must set their minds and hearts upon them, evaluate them in the light of His ideals, and prepare to take up the task when given to them.

Quotations which may be used:

"I will place no value on anything I have or may possess except in its relation to the Kingdom of God."—LIVINGSTONE.

"My business is to serve God. I cobble shoes to pay expenses."—CAREY.

SCRIPTURE (*unison*):

And I saw a new heaven and a new earth; and I saw the Holy City, the new Jerusalem, coming from God. . . . And I heard a great voice saying, Behold the tabernacle of God is with men and he shall dwell with them and they shall be his people and God himself shall be with them and be their God."

HYMN: "O Master Workman" (*third stanza*).

A CHRISTIAN'S LIFE PURPOSE (*unison*):

I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than my personal success.

I will not drift into my life-work but I will do the utmost by prayer, investigation, meditation, and service to discover that form and place in which I can become of the largest use to the Kingdom of God.

As I find the purpose for my life, I will follow it under the leadership of Jesus Christ wheresoever it take me, cost what it may.

PRAYER (*reverently and with thought of the meaning*):

The Lord's Prayer

PRAYER HYMN (*sung softly with bowed heads*):

"Lord, I Want to Be a Christian" (*first stanza*).

February 16

THEME: *I will make all my choices Christlike.*

(Secure a copy of the picture, "Diana or Christ" and have it hanging in the front of the room during the whole service. Be sure to order a large size so that it can be seen by all in the room. The leader should not be ostentatious in referring to it, but tell the story and allow the group to watch the picture during the leader's narration.)

QUIET MUSIC: "Lord, I Want to Be a Christian."

CALL TO WORSHIP:

Leader: Be strong and of good courage, fear not, nor be affrighted at them: for Jehovah thy God he it is that doth go with thee; he will not fail thee, nor forsake thee.

Response: The Lord is my strength and my shield; my heart hath trusted in him, and I am helped.

Leader: Watch ye, stand fast in the faith; quit you like men, be strong.

Response: The Lord God will help me, therefore have I not been confounded; therefore have I set my face like a flint, and I know that I shall not be put to shame.

Leader: The Lord of Hosts is with us.

Response: Therefore will we be strong and of good courage.

TALK (*by leader*):

We are all familiar with the daring courage of the early Christians. How they were hunted like wild beasts; thrown to the lions in the gladiatorial combats; sewn up in the skins of wild beasts and set afire as torches; flogged, tortured, crucified, deprived of their property, driven from their homes, turned out to die by their families. Indeed, the writer of the Epistle to the Hebrews in his roll call of the faithful in former generations might have been describing the sufferings of his own and succeeding generations of Christians when he wrote: "Others again bore trial of mockings and scourgings, yes, even of chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they wandered about in sheepskins and goat skins, being destitute, persecuted, tormented . . . of whom the world was not worthy . . . wandering in deserts and mountains and caves and holes in the ground."

Men counted themselves fortunate to suffer for Christ, and went to their death singing the triumphant hymns of the church. Ten generations of Christians watched and waited and prayed and held true to him. Precious stories of their heroism survive. Art has been inspired by them. We have before us a beautiful picture inspired by the story of Perpetua.

"The Praetorian guards have taken her from her home and have brought her before the judgment seat of the pro-consul. The bloom of childhood has hardly left her; shy and innocent she stands before the kindly Roman governor.

'Young woman, thou art reported to be a Christian. Take this incense from the hands of the priest and place it on the altar there before the statue of the Emperor.' With wondering eyes she looks at the judge—she whose life or death is held in his hand.

'I cannot do that. I am a Christian.'

'Do not keep us waiting, foolish child. Do as you are told.'

Behind her stands her father, who sees his own dearest child in more cruel danger than either he or she had ever faced before.

'Child, obey!'

'I cannot do it, Father: I am a Christian.'

By her side there is one who loves her better than his own life—his hands are outstretched to her.

'Oh dearest, you will kill yourself, and you will kill me too.'

'My husband, my master, I will do anything you tell me to, except this. I cannot do it; I am a Christian.'

The fatherly eyes of him who sits in the hard seat of the weigher of right and wrong are moist.

'Come, child. Think as you like, but do as you are told. I am here to carry out the laws of Rome. I, too, must obey. Here is the incense. Sacrifice!'

The downcast eyes of Perpetua are raised; her trembling figure straightens itself; her face begins to shine, and from her youthful lips there comes the steady answer.

'I cannot and I will not do it, for Christ is my life, and death is my gain.'

The pro-consul cannot speak, but, schooled and nurtured in Rome's ways, where life is cheap, the individual nothing and the state all, gives a signal to the executioners, who hurry her away, and in that famous amphitheater throw her in a net to a wild bull. And thus she dies and that spot is sacred to Christian history.

Her name was Perpetua. She was steadfast and faithful."

Today we are not challenged to suffer physical persecutions nor hardships. Instead, our temptations come in more subtle forms. It is not easy to be courageously Christian in our business relations, in our social contacts, in our economic aspirations, and in our interracial and international attitudes. It is so much easier to compromise. And we do it. We call it being broadminded. But is all our broadmindedness Christian? If we, as individuals, had half the courage to face the mental suffering and social ostracism that is inevitable in being loyal to Christ and his kingdom, that the early Christians had, facing physical persecutions to establish Christianity, a new world would be nearer a reality.

POEM: "Be Strong" by Babcock.

HYMN: "Rise up, O Men of God."

SILENT MEDITATION:

Consider how a man who lives up to his best always has to run counter to many of the established customs of his day.

Are you living a life that is on the average plane, doing what everybody else does, drifting with the current, or are you courageous enough so that you definitely clash with some of the unworthy habits in the social life about you? Think over the point of conflict.

This people honoreth me with their lips
But their heart is far from me.

In the crises of life, when we have no time for long premeditation, our words and actions show where our souls have been feeding.

Now when they beheld the courage of Peter and John, they took knowledge that they had been with Jesus.

PRAYER (*unison*):

Lord of all power and might, who gives strength to the weak and upholds those who might fall, give me courage to do what is right. Make me brave to face any danger which may threaten me. Give me the help thou hast promised to those who ask it, that I may overcome my fears and go bravely forward. Fill me with courage, that nothing which it is my duty to do may be too hard for me. This I pray for Jesus' sake and my usefulness to his cause. Amen.

February 23

THEME: *I Will Live to Serve*

QUIET INSTRUMENTAL MUSIC: "Lord, I Want to Be a Christian"

CALL TO WORSHIP:

I sought his love in sun and stars
And where the wild seas roll
And found it not. As mute I stood,
Fear overwhelmed my soul;
But when I gave to one in need
I found the Lord of Love indeed.
—THOMAS CURTIS CLARK.
Used by the author's permission

Solo response (hidden, and sung quietly):

Lord, I want to be more loving
In my heart, in my heart,
Lord, I want to be more loving
In my heart.
In my heart, in my heart,
Lord, I want to be more loving
In my heart.

HYMN: "Where Cross the Crowded Ways of Life"

RESPONSIVE READING OF SCRIPTURE:

Leader: One of the scribes came up and heard them arguing. He saw that Jesus had answered them well, and he asked him, "Which is the first of all the commands?" Jesus answered, "The first one is, Hear, Israel, The Lord our God is one Lord, and you must love the Lord your God with your whole heart, your whole soul, your whole mind, and your whole strength.'"

Response: "And this is the second: 'You must love your neighbor as you do yourself. No other command is greater than these.'"

Leader: "You must not let anyone call you 'Rabbi,' for you have only one teacher, and you are all brothers. And you must not let men call you master, for you have only one master, the Christ."

Response: "But he who is greatest among you must be servant of all. Whoever exalts himself will be humbled and whoever humbles himself will be exalted."

Unison: "Love is very patient, very kind. Love knows no jealousy: is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong: love is gladdened by goodness. Always slow to expose, always eager to believe the best, always hopeful, always patient. Love never fails."

TALK (*based on the following quotation*):
"One man can no more be a Christian alone than one man can sing an oratorio alone."
—WASHINGTON GLADDEN.

STORY: "The Monk's Consecration" by Margaret Slattery.

Once upon a time a monk sat by the window of his rude hut on the mountain side, looking down upon the little village below. The years seemed long since, a busy, happy boy, he had played in its streets and climbed the hillsides to care for the cattle, yet he was still young. It was five years now since he had forsaken the great city to return to his village home wearing the cross and the long robe fastened with a cord about his waist. He had hoped for release from the burdens of sin and sorrow, of suffering and shame, that oppressed his soul at every turn in the city streets, but he had been disappointed. Poverty and sin lived in the valley and evil lurked where his boyish eyes had never dreamed. The village had seemed accursed and so he had left it, climbed to the plateau, built his hut, planted his garden, enjoyed sunrise and sunset, listened to birds and breezes, read, prayed, grown strong and become content—until the day he fell asleep and dreamed.

He had been reading in the glory of the sunset the story of Calvary—the terrible cross, the dark tomb and then the glorious morning, the Risen Lord and life indeed! When he had completed the wonderful story, which, though familiar, thrilled his soul, he prayed long, and, still kneeling, fell asleep. As he slept he dreamed that he walked upon the road from earth to heaven. Dark it was at first and hard to travel; then it grew lighter; then beautiful with flowers. At a turn in the road he met the Master.

"Oh Master," he cried, kneeling at his feet, "why didst thou leave us? We need thee so sadly. Couldst thou not have stayed?"

The Master answered softly, "I finished the work I had to do."

"Oh Master!" said the monk, made bold by his eagerness. "But the burden, the burden of poverty and sin. It is with us still; it deadens the soul. Who can bear the burden of man's need?"

The Master smiled. "I *share* with those who love me the burden of man's need," he said. "I have left a part of the burden for them."

"But Master," cried the monk in sorrow and in fear, as the Master looked into his very soul, "What if they *fail* thee?"

"Ah, I am counting on them!" said the Master and his voice thrilled the monk to the depths of his being.

"I am counting on those who love me."

When he awoke—so real had been the dream and so clear the vision—he gazed for some moments about the tiny room and then out into the moonlight, but all was still. He arose and stood at the door looking down over the rocks to the village, asleep in its poverty and sin. Then in the silence of his retreat he sat down to think. It had been so quiet, so comfortable; there had been time for worship, prayer and thought. His needs were simple and they had all been met; he had been well content. But the dream disturbed him. It was early morning when for a moment he fell again upon his knees; then he arose, took off his robe and, folding it neatly with the cross and beads, laid it away. It was with mingled feelings of fear and hope that he dressed in the clothes he had worn when, as a young student, he had left his father's home. "Now," he said softly, "I am one of them." Carefully he set his room in order and closed and fastened the door of his hut. A moment he paused for another look at the world below him, lying still in the morning mist; then he grasped his mountain stick firmly and started down the trail. As he walked the look of fear and dread upon his face was changed to one of joy. "I'm going back," he said half aloud, "back down into the midst of it all. He has finished his part; now he works with me. He is counting on *me*. I will not fail!"

—From *He Took It Upon Himself* By Margaret Slattery. Pilgrim Press. Used by permission.

PRAYER HYMN: "O Master Let Me Walk with Thee"

1930 and After Among Christian Youth

Plans are rapidly being completed for the great International Council Convention to be held at Toronto, June 23-29, 1930. Special provision is being made for youth. There will be a meeting of The Youth Council of North America, June 23-27, at which 150 delegated youth, representing all the cooperating agencies of the International Council to do creative work on the cooperative program for youth for 1930 and after. Then the last three days there will be a Christian Youth Conference of North America at which at least 2,000 youth will meet for inspiration, study, and work.

These two youth gatherings will make history. In many ways they will be the most significant youth meetings ever held.

A special discussion outline has just been prepared for youth groups in local churches and conferences to be used as a pre-conference study of youth needs and interests, and of community, church, and world problems. Reports are to be made of these studies to the program committee so that the thought of scores of youth groups may be secured before the meetings at Toronto convene.

The title of this outline is "Think with The Youth of North America." One copy will be given free to each group that promises to make the required reports. Additional copies will cost 15 cents each.

It is a discussion outline which any group could use with great benefit even though no reports were to be made. Send to Roy A. Burkhart, 1516 Mallers Bldg., Chicago, Ill., for your copy.

Mission Study Books 1930-31

The mission study and reading books have been announced and are available. Secure your copy from your denominational publishing house.

Intermediates

FOREIGN MISSIONS

The Star of India, by Isabel Brown Rose.
Course for Leaders, based on *The Star of India*, by Mary Jenness.

Seniors and Young People

India on the March (new edition), by Alden H. Clark.
Reading book by Welthy Honsinger Fisher.
Course for Leaders, by Ruth Isabel Seabury.

HOME MISSIONS

The subject for study will be "The Caribbean Islands."

Intermediates

A reading book, by Winifred Hulbert.
A course for leaders, by Miss Hulbert.

Seniors and Young People

A short study book, by Jay S. Stowell.
A course for leaders of senior and young people's groups.

Reading and Study Courses

The Commission on International Justice and Goodwill of the Federal Council has just released a very helpful study outline entitled "Making the Peace Pact Effective." The time is here when every church youth group should do some real thinking on the matter of Peace. Send for a copy of the course to the Federal Council of Churches, 105 East 22nd Street, New York.

On every hand teachers are looking for new courses for use in church school classes. Here are some suggestions for the consideration of the reader.

The Methodist Book Concern has recently released a series of courses for seniors and young people under the title "Adventures in Christian Living." Copies sell for 15 cents each, or two for 25 cents. The following are those now ready:

"Learning How to Live in the Country"
"Learning How to Live in the City"
"The Meaning of Jesus for My Life"
"Prohibition and You"
"Communion"
"War"
"Life Work"
"Church Attendance"
"What Does it Mean to Be a Christian?"

The second suggestion is the group graded lessons of the Presbyterian Board for intermediates and seniors. The titles of these will be submitted to any inquirer by the Westminster Press, Witherspoon Building, Philadelphia, Pennsylvania. Leaders of youth in any group will be helped by looking into these new materials.

Some New Books

Books and more books! Only a few can be mentioned here.

First, a discussion outline *Are There Too Many Churches in Our Town?* prepared by the Inquiry, 129 East 52nd Street, New York. It should be used by youth of every church. It is unique.

Second, *Robbing Youth of Its Religion*, by James F. Halliday, published by Henry Holt Company, New York. Here is a book every pastor, teacher, professor, and parent should read. It is the spiritual autobiography of a pastor in his struggle for the truth after a college professor took his faith away. It sells for $2.00.

FEBRUARY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By Marion L. Norris

"The crest and crowning of all good,
Life's final star is Brotherhood."
—EDWIN MARKHAM

Inasmuch as birthdays of conspicuous heroes come in February, why not build the programs to include at least one? Two national characters are here suggested, and while the historical side or the character traits of each might profitably receive the emphasis, perhaps it will be better to use them to illustrate the above couplet which expresses the aim for the month.

"There seem to be three types of worship services: (a) those in which the predominant emphasis is on instruction; (b) those designed to lead to action; and (c) those in which the devotional emphasis is sought for its own sake. The materials which go into a service will vary accordingly. For example, if the aim is somewhat instructional—the bringing in of a new idea—a sermon, talk, story, informational sketch, or similar element will be prominent. If the aim is predominantly to arouse to action, a vigorous address, an action poem, a stirring piece of music, a ceremony of allegiance or a telling drama must find a place. But if the goal is primarily devotional—to soothe, to comfort, to bring relaxation and order of mind and spirit (and there must be many services of just this type)—then there should be appropriate physical environment, music, prayer, and considerable silent meditation. It is not to be implied, however, that services of the first two types may lack the spirit that so predominates in the last; for, if so, they are not entitled to be classed as worship."*

In planning your programs for the month first decide on your aim, and then see that hymns, Scripture, and all other materials are both worshipful and in keeping with the particular phase of the theme for each Sunday. See the January programs for suggestions on instrumental prelude, call to worship, and offering. In connection with the

*Shaver and Stock. *Training Young People in Worship.* Used by permission.

offering service this month, the following stanza from "For the Beauty of the Earth" may be sung by the school, or in case it is not familiar, by a soloist, followed by a prayer emphasizing the part of each individual in helping his church in this ministry "on every shore."

For the church that evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love;
Lord of all, to thee we raise
This our hymn of grateful praise.

Appropriate hymns include the following:

"Love Thyself Last"
"O Master, Let Me Walk with Thee"
"Lord, Speak to Me, that I May Speak"
"When Thy Heart with Joy O'erflowing"
"Fling Out the Banner, Let It Float"
"Christ for the World We Sing"
"We've a Story to Tell to the Nations"
"Jesus Shall Reign Where'er the Sun"
"The Whole Wide World for Jesus"

February 2

THEME: *Three Colors*

A brief story of John Stewart, colored, and his interpretation of brotherhood to the American Indians will be given in the February 1930 *Journal*. This may form the basis for the story or talk. If preferred, the theme may be Christian work now being done for the Indians by your denomination. Secure this information from your denominational boards. Additional helps can be supplied by the Missionary Education Movement, 150 Fifth Avenue, New York City, the Council of Women for Home Missions, 156 Fifth Avenue, New York City, and the Board of Indian Commissions, U. S. Dept. of the Interior, Washington, D. C., which has a free pamphlet on *Reports of the Indian Rights Association*.

February 9

THEME: *Two Colors*

"The Master"

(In memory of Lincoln)

We need him now—his rugged faith that held
Fast to the rock of Truth through all the days
Of moil and strife, the sleepless nights; upheld
By very God was he—that God who stays
All hero-souls who will but trust in Him,
And trusting, labor as if God were not.
His eyes beheld the stars, clouds could not dim
Their glory; but his task was not forgot:

To keep his people one; to hold them true
To that fair dream their fathers willed to them—
Freedom for all; to spur them; to renew
Their hopes in bitter days; strife to condemn.
Such was his task, and well his work was done—
Who willed us greater tasks, when set his sun.

—THOMAS CURTIS CLARK
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An unlimited amount of material on Lincoln and his intense struggle to realize his dream—freeing the slaves—is available in school and public as well as private libraries. Let the emphasis, however, be on the "greater tasks" of which one surely is that of Christian relationships between colored and white people. If there are colored people in your community, have one or more of them give talks on such themes as "Difficulties the Negro Faces in America," "How White People Can Help Us to Help Ourselves"; and if there are no Negroes, let your talks be on the appreciation of the Negro in literature (Paul Lawrence Dunbar), in education (Booker T. Washington), in music (Roland Hayes), in art (Edouard Scott), and so on.

For special music have a quartet or chorus, colored if possible, sing two or three Negro spirituals.† These should be rendered as real worship—not as entertainment—and they should not be applauded. Negro spirituals were born of the experiences of the slaves, and express the deepest desires and heart-felt yearnings of a race cruelly debased by so-called Christian races.

†*Jubilee and Plantation Melodies*, Oliver Ditson & Co., price 50¢, can be purchased through any music store.

If those who worship in your school cannot now personally show brotherhood to Negroes they can become better informed concerning the accomplishments of the race and develop appreciation for the Negro.

February 16

THEME: *All Colors*

After a junior class has recited in concert the Preamble to the Constitution of the United States, have several boys and girls and older people tell stories, read *brief* clippings, or give brief talks illustrating the long way we have to go before realizing the vision of Washington and his associates when the government was formed "of the people, by the people, for the people." For example, (1) "to form a more perfect union"—than the countries of the Old World. To what extent has the United States succeeded in this? Secure information from the school civics and history teachers. (2) "Establish justice"—write your denominational boards, the Missionary Education Movement, the Council of Women for Home Missions, the government, for examples of failure such as child labor in factories, cotton mills, beet fields, cranberry bogs, fruit farms, and so on, or discriminating educational laws and practices in certain states, and unfair court decisions against the Negroes and those from certain foreign countries. (3) "Insure domestic tranquility"—to what extent has this been attained in our urban or even rural communities? Wherein can your school assist in making your community a better place for all people who reside there—no matter what the color of their skins or what the language or dialect they speak? (4) "Provide for the common defense"—is there any change in our attitude concerning this phrase? Is there such a thing as a defensive war? What is the best accepted idea on war today? (5) "Promote the general welfare"—can this be realized if you are interested only in your own little group or gang, if you exclude colored Joe or the Italian vegetable man or the Mexican on the section gang? (6) "Secure the blessings of liberty to ourselves and our posterity"—might this include home brew, evading the income or other taxes, neglecting to vote at the school or city election, and so on?

The last talk or story should be presented by an adult or very capable young person and should give very definite illustrations of what little children, boys and girls, and grown people may do, and what the church and community working together may do "to form a more perfect union" in your portion of the country. "Leave the world more beautiful than you found it; leave it a safer and a better place for little children to live in."

Inscription at Mt. Vernon

"Washington, the brave, the wise, the good,
Supreme in war, in council, and in peace.
Valiant without ambition, discreet without fear, confident without assumption.
In disaster calm; in success moderate; in all, himself.
The hero, the patriot, the Christian.
The father of nations, the friend of mankind.
Who, when he had won all, renounced all, and sought in the bosom of his family and of nature, retirement, and in the hope of religion, mortality."

February 23

THEME: *Black and White*

Dr. Albert Schweitzer, theologian, philosopher, musician of outstanding ability and accomplishment, with an assured position in the University of Strasbourg, at thirty years of age gave up his position and began his preparation as a medical missionary, while his wife prepared herself as a trained nurse. In 1913 they went to Equatorial Africa. Why? He says, in *On the Edge of the Primeval Forest:*

"I had read about the physical miseries of the natives in the virgin forest; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in faroff lands. The parable of Dives and Lazarus seemed to me to have been spoken directly to us! We are Dives, for, through the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them: yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there in the colonies, however, sits wretched Lazarus, the colored folk, who suffer from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so we sin against the poor man at our gate. . . . I chose this locality because some missionaries in the service of the Paris Evangelical Mission had told me that a doctor was badly needed there on account of the constantly spreading sleeping sickness. . . . The actual expenses of the undertaking, however, I had to provide myself, and to that end I devoted what I had earned by giving organ concerts, together with the profits from my book on Bach, which had appeared in German, French and English." He concludes his book with these words: "The misery I have seen gives me strength, and faith in my fellowmen supports my confidence in the future. I do hope that I shall find a sufficient number of people who, because they themselves have been spared from physical suffering, will respond to requests on behalf of those who are in similar need."

Not many have the talent Dr. Schweitzer had—but not many have the courage, determination, vision and spirit of self-sacrifice he had. In proportion, are you rendering in your home, your school, your church, your community, the "blessings of liberty" which have become yours through the sacrifice and love of those who preceded you? Let one story or talk emphasize positively certain things which a spirit like Schweitzer could do for your community—and then proceed to do it for yourselves! Make this a definite project for February. Let the closing emphasis be on doing for others in far away lands. Your denominational board will gladly furnish specific projects which will stimulate your church school to greater sacrifice and deeper interest in service to others. They will also give you a specific list of simple or inexpensive things needed in both home and foreign lands which can be made or purchased by children and sent as a gift from your school. The adults should be inspired to increase their offering to their denominational mission boards during February. Instead of using the story of Schweitzer, that of your own denominational missionary may be chosen.

Pictures

A well selected picture in keeping with the theme may be used very effectively in a worship service for it helps "to focus the minds and hearts upon the event and its meaning as a talk alone will do less effectively. It gives visual impressions that are lasting. It stirs the imagination." For the *first* Sunday, the cover picture of the February 1930 *Journal*, "The First Protestant Mission in Ohio," in which John Stewart was converted, may be used. A print of this Mission can be secured for fifty cents from Central M. E. Church, Broad at Fourth, Columbus, Ohio.

In case you prefer to use your own denominational work among Indians you may wish to use such pictures as "Religion" or "The Appeal to the Great Spirit," shown in the November 1929 *Journal*. The former can be bought for 75¢ from the Congressional Library, Washington, D. C., or for $1.50 from Brown Robertson, 8-10 East 49th Street, New York City; the latter for $2.00 from Campbell Prints, 59 West 19th Street, New York City. The *second* Sunday a picture of Lincoln could be secured, and the *third* one of Washington. For the *fourth*, one from your denominational work in Africa, or elsewhere, in keeping with the theme chosen. "Care should be taken that nothing in the picture or in the manner of its use distracts the thought of the worshipers from its central meaning."

What's Happening in Religious Education

DR. DANIEL A. POLING has resigned the pastorate of the Marble Collegiate Dutch Reformed Church on Fifth Avenue at Twenty-ninth Street, New York City, effective January 1, 1930, in order to give more of his time and strength to the young people's movement throughout the world.

The Collegiate Church is the oldest existing Protestant Church in Manhattan and America, having been started in Manhattan under the Dutch governor in 1628. The pastors are called for life and Dr. Poling is the first one in the history of the church to resign.

Dr. Poling's duties as president of the World's Christian Endeavor Union and associated agencies, as successor to Dr. Francis E. Clark, have increased with the continuing growth of the Christian Endeavor movement. He is also leader of the National Youth Radio Conference and speaks to millions of young people each Sunday over the coast-to-coast hook-up of the National Broadcasting Company on the Blue Network. He is also the editor-in-chief of the *Christian Herald*, president of the General Synod of the Reformed Church in America, and director of the J. C. Penney Foundation, a philanthropic institution.

THE REFORMED Church, Bronxville, New York, has prepared a very excellent booklet, *The Curriculum of Our Church School*, in an effort to meet the need for knowledge of modern courses of study for use in the church school. These pamphlets were mailed to every home in the parish, and are distributed to all newcomers in an effort to give information about and stimulate interest in the program of the church. The pamphlet consists of three sections, the first dealing with the historical development of the curriculum of church schools, the second with the curriculum used in the Bronxville Reformed Church, and the last describes the personnel of that church.

THE *Christian Herald* has recently closed a nation-wide building contest, open to all Protestant churches in the United States which have been completed since July 1, 1927, and have a seating capacity of 150–600. The purpose of the contest was to "determine to what extent the churches are meeting the modern needs of both young and old in the ministries of worship, education, and fellowship." First prize will be $1,000 with the distinction of being America's best-planned small church; second prize, $300; and third prize, $200, the amounts to be divided equally between the church and the architect. The jury of award is composed of Harvey Wiley Corbett, New York; Philip Hubert Frohman, Washington; and Elmo Cameron Lowe of Evanston, Illinois. The competition which closed November 15, has been approved by the American Institute of Architects. It calls for photographs and floor plans, mounted on stiff cardboard. The winning designs will be exhibited throughout the United States at church conventions, architects' meetings, public libraries, and the like.

THE *Delineator* is opening a new department on "Child Training," with the January issue. Marion M. Miller, Associate Director of the Child Study Association, will act as the editor. The department will publish articles by well-known specialists on various phases of parent education.

ALL THE Baptist Churches of Dallas, Texas, recently joined in a cooperative religious census. The city was divided into territories, and three-hundred workers distributed over the field completed their work in a few hours. The cards were turned over to the State Sunday School Secretary, Mr. G. S. Hopkins, lists were compiled, and copies turned over to each of the cooperating churches. It was found to be an excellent way to get names of prospective members of departments and classes.

ANNOUNCEMENT has been made by the American Association for Adult Education, 41 East 42nd Street, New York, that a six months' survey has just been undertaken to determine the possibilities of radio broadcasting as a mechanism in adult education. This study has been made possible by funds supplied by the Carnegie Corporation of New York. It is a part of the Association's general policy of fostering the wave of public interest in educational opportunities for those of mature age and is the latest of many which the Association has undertaken in the adult education field. The Association has engaged Mr. Levering Tyson to make the survey. He organized the Home Study Department of Columbia University in 1919, and has conducted it since its inception. Prior to this he was Alumni Secretary at Columbia and in that capacity discovered an interest over the country which later culminated in a nation-wide attempt to provide educational facilities for college and university graduates of America. Mr. Tyson has been closely identified with adult education for fifteen years.

THE STOCKHOLM Continuation Committee has now been transformed into the "Oecumenical Council for Practical Christianity." At its last meeting at Eisenach, Germany, last September, the committee strongly recommended the plan of creating a permanent center at Geneva. It is hoped that different international Christian organizations will eventually be grouped in that city and this will naturally lead to greater activity. Steps are being taken towards a closer cooperation with various Christian youth associations; the resolutions of the Christian Press Conference, at Basle, have been accepted. A Congress will meet at Salonica where the representatives of the Orthodox and Western churches will exchange views.

TWENTY-FIVE charitable, religious, and educational institutions receive more than $2,000,000 under the will of Alfred M. Heinsheimer. The New York Foundation, established by Mr. Heinsheimer in 1910, as a "non-sectarian institution for charitable, educational, and religious enterprises" is the chief beneficiary under the will.

A TOTAL of 9,113 students from foreign countries, registered in 428 institutions of the United States, has been reported, in which China leads the Oriental group with 1,203, and Germany the European group with 360. A decrease in the number of students who come from China is probably on account of the rising costs in America, as well as because of the progress in liberal arts education in China and the low cost of living in Germany, France, and Belgium, whose governments have been making special efforts to attract students from the Orient.

THE Director's Professional Advisory Section of the International Council of Religious Education meetings to be held at the Stevens Hotel, Chicago, February 12 to 15, 1930, is planning for an exhibit of the latest books applicable to the work of religious education and of programs and plans that have been worked out during the past year in various local churches. Those who will cooperate in these exhibits, please send suggestions for books and programs before January 25 to Miss Gladys M. Greenlaw, Presbyterian Church, Highland Park, Illinois.

MR. WALLACE I. WOODIN, for several years General Secretary of the Connecticut Council of Religious Education, has resigned to take effect January 1, 1930. Mr. J. Quinter Miller, formerly professor at Boston University and at present studying in the Graduate School of Yale University at New Haven, was elected at the recent meeting of the Executive Committee to the position of General Secretary. He will begin his work January 1, 1930.

DR. ROBERT MAYNARD HUTCHINS was inaugurated as President of the University of Chicago on November 19th with an impressive ceremony at which there were in attendance over 200 college presidents from the United States and foreign countries. An interesting feature of the inauguration program was the conferring of the degree of Doctor of Laws upon William James Hutchins, President of Berea College and father of Dr. Hutchins.

THE WISCONSIN Home Missions Board reports an exchange between Methodist and Congregational pastors who live in one town and supply churches of their respective denominations in two neighboring communities. The Congregationalists in one of the neighboring communities went into the Methodist church and the Methodists in the other neighboring community went into the Congregational church. Both fields are reported "stronger for the exchange."

ORGANIZATION of the Interseminary Commission for Training for Rural Ministry, to which Mr. John D. Rockefeller has given funds for three years of experimental work, has been announced by Dean Luther A. Weigle, of the Yale Divinity School, chairman of the commission. Five theological seminaries situated in New England are cooperating in the work of this commission, which is considered an important new step in theological education. These seminaries are the Yale Divinity School, the Bangor Theological Seminary, the Boston University School of Theology, the Hartford Seminary Foundation, and the Newton Theological Institution.

MRS. J. R. HOWE has resigned as superintendent of children's work of the United Brethren Church, and Miss Lulu J. Fox has been elected to succeed her. Mrs. Howe will, however, serve as part time editor of children's publications.

MISS NELLIE DUNHAM, the director of children's work in the state of Ohio for the Baptists, Northern Convention, has been appointed the director of children's work for her denomination. She succeeds Miss Meme Brockway who resigned because of her ill health.

AN interesting development in the religious activities at the University of California in Los Angeles is reported by the University Religious Conference of which Mr. Thomas S. Evans is executive secretary. After two years of patient work Protestant, Catholic, and Jewish leaders in Los Angeles have succeeded in organizing an experiment for religious work among students, which, so far as is known, has no parallel. Under a Board composed of representatives of the three religious bodies named, and financially supported by them, a plan for cooperation in providing religious influences and privileges for the respective students has been set up. Newman Hall, a building for students, contiguous to the university, built and owned by the Roman Catholics, is used by the Conference as headquarters. Here the Executive Secretary, a Protestant, and representatives of the various religious groups participating have their offices, and together with entire impartiality and beautiful harmony, they devise their class and social activities schedules. The *Zion's Herald*, an organ of the Methodist Church, calls it a "miracle," and Jewish, Catholic, and other Protestant papers give equally enthusiastic reports of the work being done. The Conference has a budget for the current year of $51,300.

UNDER the will of Lady Henry, the residue of her estate, amounting to $500,000, is left to provide British scholarships at American universities and American scholarships at British universities.

G. G. DAVIDSON, superintendent of Sunday school work for North Arkansas Conference of the Methodist Episcopal Church, South, has announced the employment of Miss Elizabeth Workman as elementary superintendent for the Conference Sunday School Board.

DR. BELMONT FARLEY, until recently a member of the Western State Teachers College at Kalamazoo, Michigan, has joined the staff of the National Education Association as the assistant director of the Division of Publications in charge of educational interpretation. This Association is rapidly becoming the clearing house of all types of constructive educational information and among Dr. Farley's duties will be that of keeping before the public such facts as it may need or desire about the progress of American schools and colleges. He will be glad to assist editors and writers who may be in need of assistance in gathering material related to education. Dr. Farley may be addressed at The National Education Association of the United States, 1201 Sixteenth Street, N. W., Washington, D. C.

DR. EMMETT HIGHTOWER, for many years the associate editor of Sunday school publications for the Methodist Episcopal Church, South, died at Breckenridge, Texas, on October 9. He resigned his editorial position two years ago to re-enter the pastorate.

AS a result of the action of the Presbyterian General Assembly in placing the control of Princeton Theological Seminary under a single board, the minority leaders have voted to establish a new institution to be called Westminster Seminary. It will be located near Philadelphia and will be open this fall.

The statement issued by the group of organizers expressed their belief that the movement would "receive widespread support from many evangelicals in the Presbyterian Church who are convinced that the act of the General Assembly of 1929, removing the conservative board of directors of Princeton Theological Seminary and placing a new board in control, deprives the evangelical congregations of their chief source of ministerial supply and makes necessary the establishment of a new seminary which shall maintain the old Princeton tradition of unanswering loyalty to the Bible and to the reformed or Calvinistic faith."

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HAND WORK

NEW BOOKS

The Construction of Junior Church chool Curricula. By Edna Lucile Ache-on. New York, Bureau of Publications, eachers College, Columbia University, 1929. 35 p. Price $1.75.

This is a research investigation in the field the curriculum for third-year juniors. The ithor first presents a critical analysis of five ecent progressive courses in the light of he objectives of liberal Christianity." She nds, (1) a lack of any consistent use of the esults of modern biblical research; (2) the nission of many of the modern world prob-ms, especially industrial problems; (3) ich problems as are dealt with do not grow aturally from the life of the group; (4) no uidance to leaders in recording experiences pupils in world problems; (5) a lack of eferences to source materials on world prob-ms, probably due to the absence of such aterial suitable for juniors; (6) a lack of uidance in leading the pupil to participate the solution of world problems; (7) a very arrow range of problems from the child's ore immediate world and but little informa-on and guidance relating to them; (8) a ailure to recognize the importance of each ild's peculiar background in the home, hool, and church.

Having found these shortcomings in the urses surveyed, the writer proceeds to study group of third-year juniors to discover in ow far they need what is now apparently cking in even our better courses. What llows is significant both with reference to e actual needs of this particular group of niors and as it relates to newer methods of aching.

The author, herself a capable teacher of ildren, directed the keeping of careful ass records in the form of children's reports, inutes, letters, essays, etc. She administered number of tests, and she made careful case ecords of each individual. By means of these ecords on what the children did and said, hat problems they faced, what their interests ere, and the accounts of their home, school, nd church backgrounds, she was enabled to eep cumulative reports on progress.

The actual needs of this group are por-ayed in a number of ways: (1) a list of uestions asked by the children which call r guidance in the modern use of the Bible; 2) extensive lists of a wide range of world roblems and more immediate problems hich these children actually faced in their veryday life and their class projects which emand solution; (3) summaries of case udies showing the value to the leader of a nowledge of the child's background in its lation to vital life problems. A final chapter uggests many concrete, practical next steps r curriculum construction in meeting junior eeds not now adequately met.

The author has blazed the trail for a type study of which we need many more. Her ntire report should have a much wider cir-ulation than a research investigation usually eceives. This is particularly true because e major portion of the study gives the ac-ount of how a leader lived intimately with a roup of learners in cooperative Christian nterprises. What local leaders need most of l is to see concretely how "it can be done." hen local leaders are led to share creatively curriculum construction the entire enter-rise will be vitalized and take on new mean-g.

—O. M.

The Bible Through the Centuries. By Herbert L. Willett. Chicago, Willett, Clark & Colby, 1929. 337 p. Price $3.00.

Seeks to guide the reader in a new appreciation of the value of the Bible through a study of its messages, the story of its growth, its ancient and modern translations, its place in the life of yesterday and today. It summarizes much fresh knowledge regarding the Bible as this has come to us through archaeology, exploration and excavation. This is a book by a leading biblical scholar, who has long been known not only for his technical knowledge but also for his ability to portray to readers and listeners in an interesting and simple way the riches contained in the studies of the Scriptures. It is intended for the "average" reader and covers the whole field of the what, why, who, and how of the Bible.

Outlines of the Psychology of Religion. By Horatio W. Dresser. New York, Thomas Y. Crowell Company, 1929. 451 p. Price $3.00.

The author's purpose is to approach his subject not from any one distinct psychological standpoint, but rather to consider various points of view in an impartial way and thus to offer an analysis and description of religious experience in its various aspects. He adds, however, that he is "strongly inclined to favor the modes of worship and beliefs of the Religious Society of Friends and to agree with the adherents of what is known as the Religion of the Spirit, in contrast with all religions of authority."

The book deals with such topics as worship, prayer, faith, belief in God and immortality, conversion, mysticism, personality, the subconscious, revelation, intuition, and valuation.

Education and Religion. Vital Messages on the Home, the Church, the College. Edited by Homer Henkel Sherman. Nashville, Tennessee, Cokesbury Press, 1929. 194 p. Price $1.25.

The Junaluska Conference on Religion and Education last summer was under the auspices of three of the General Boards of the Methodist Episcopal Church, South. The papers preserved in this volume were delivered before the conference by prominent church and college leaders. From the sparkling wit of Dr. Luccock's opening messages on the home and parenthood to the closing report of the findings committee, the treatment is stimulating and constructive. There is thoroughgoing commitment to a type of education which will be modern and scientific in viewpoint and at the same time soundly Christian and evangelical in its values and objectives.

The reviewer was disappointed that college men and the college viewpoint completely overshadowed local church leadership and situations. The one paper dealing with the church as a school in Christian education, while an able treatment, is necessarily very general. A worthy emphasis is given to the home as a school in Christian living. The imperative call back to the task for which they were originally established and for which they are entitled to church support, needs to be heeded by most church colleges. But with equal clarity and detail such a discussion as this should sound the mandate which rests upon the local congregation as a school in Christian living.

—H. C. M.

The Growth of Christian Personality. By Wilfred E. Powell. St. Louis, Missouri, The Bethany Press, 1929. 255 p. Price $1.25.

Under this title Professor Powell has prepared this book at the request of the Leadership Training Publishing Association to cover Unit 1 of the Standard Curriculum, sometimes called "A Study of the Pupil" or "Psychology." Thus he was under obligation to interpret in a popular manner the bearings of modern psychology on religious education —a herculean task! This task he has performed in a masterful way. Displaying throughout an intimate knowledge of the field of psychology, the author at no time loses sight of the great spiritual values for which religious education exists, and the knowledge of the pupil is made subordinate throughout to the achievement of these spiritual aims.

The author devotes a minimum of space to the background in original nature on which learning must be based, and to the laws of learning as they have been outlined by educational psychology. Then he devotes four rich chapters to the emergence of personality, the growth of morality, the growth of religious experience, and the consummation of the process in *Christian* personality. Religious conduct is seen in all its interrelations with the whole of life, but always there is held up the ideal of the highest and best, of conduct which gains its inspiration and insight from God and through fellowship with him. It is refreshing to find this clear and deep religious note in the writings of one who has given full consideration to the scientific knowledge on the growth of personality.

Professor Powell has given to teachers of leadership training a usable tool in handling this difficult unit of the curriculum. In the hands of a competent teacher it will be a most valuable guide to the average worker in understanding the complex processes of character growth.

—P. H. V.

Church Work With Young People. By Harry T. Stock, Boston. The Pilgrim Press, 1929. 236 p. Price $2.00.

According to the author the main purpose of this book is "to assist responsible leaders in developing a program of Christian education which will be adequate to the needs of modern youth." The scope of the book includes consideration of such fundamental problems as these: objectives in young people's work, organization, curriculum, program of the young people's society, and recreation. But Mr. Stock not only discusses fundamental principles. He in many cases offers very practical suggestions, as in the case of the chapter on the financial program. He suggests the way to determine on an adequate budget for the young people's program of the church.

The sane and balanced, yet forward-looking point of view of the author will strongly appeal to many ministers, directors of religious education; and laymen. Persons related to the program of leadership training and the use of the Standard Curriculum will welcome this book as a valuable addition to the available sources for materials and methods and organization courses in the adolescent division.

The book is highly commended to leaders in church work with young people.

—F. L. K.

Books Received

The Religion of Love. By H. I. H. Alexander. New York, The Century Co., 1929. 310 p. Price $2.00.

The Battle. By Stella Hamblen Tappmeyer. Boston, Meador Publishing Company, 1929. 186 p. Price $2.00.

The Kingdom in the States. A Study of the Missionary Work of State Conventions. By Frank W. Padelford. Philadelphia, The Judson Press, 1928. 197 p. Prices: cloth, $1.00; paper $.60.

Law Observance. Edited by W. C. Durant. New York, Durant Award Office, 1929. 573 p.

The Children's Hymnal and Service Book. Authorized by The United Lutheran Church in America. Philadelphia, The Board of Publication of the United Lutheran Church in America, 1929. 298 p. Price $.75.

Wonder Tales from Fairy Isles. By Frances Jenkins Olcott. New York, Longmans, Green and Co., 1929. 235 p. Price $2.00.

Plantation Stories of Old Louisiana. By Andrews Wilkinson. Boston, L. C. Page & Company, 1914. 338 p. Price $3.00.

Bible Stories in Bible Language. By Lorinda Munson Bryant. New York, D. Appleton and Company, 1922. 327 p. Price $2.00.

Teaching Health in Fargo. By Maud A. Brown. New York, The Commonwealth Fund, Division of Publications, 1929. 142 p. Price $1.50.

Studies in Psycho-Expedition. By E. Schneersohn. 276 Fifth Avenue, New York, The Science of Man Press, 1929. 209 p. Price $3.50.

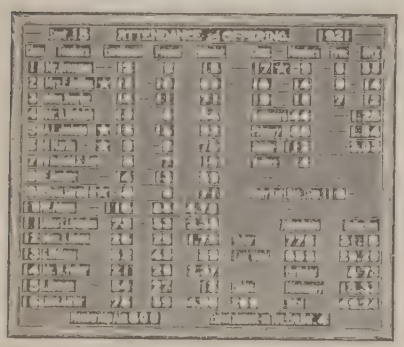
The Educational Significance of Schneersohn's Psycho-Expedition Method. By Paul R. Radosavljevich. New York, The Science of Man Press, 1929. 15 p. Price $.25.

The Boyhoods of the Presidents. By Bessie White Smith. Boston, Lothrop, Lee & Shephard Co., 1929. 301 p. Price $2.50.

"Christian Religion in the Family," by Rev Ezra Flory, A.M., Th.D., Huntington, Ind., is a 25c pamphlet stressing the cultivation of a God—consciousness in the home. There are plans for worship, conversations, pictures, and other valuable features.

Dietz Secretary's Report Board

The Superintendent's Friend



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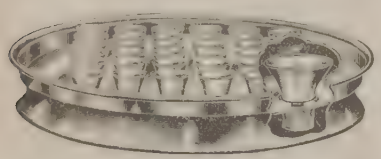

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Pastoral Evangelism and the Church School

(*Continued from page 14*)

onvictions, but I am more interested in the vitality of the tatement of Faith than in its dimensions.

"I have never felt religious." Well, what of it? Is religion something apart from normal life? Must we expect ll young people to have an emotional upheaval? Some re not built that way. When they are made to see that esus and Paul and the historic church recognize religious fe devoid of such emotionalism they feel comforted.

The church school must engender spiritual enthusiasm ut it must also be sure that this enthusiasm remains ealthy. It should train its scholars to anticipate church embership as the flowering of their normal desires.

Evangelism should primarily inspire certain attitudes wards life. When young people unite with the church ey go on record as accepting these attitudes. They reg-ter their desire to lead a Christian life, that is, to strive be the noblest men and women they know how to be. he church school can cultivate these attitudes and lead s scholars to acknowledge them publicly.

Stature Marks by the Door Jamb

(*Continued from page 8*)

he implication of Jesus for everyday living. It is possible hold our religion very high in our affections, and think f ourselves as quite loyal to it, without even dimly realizig what a tremendous upset in the world and in our peronal lives would result, if that religion were ever allowed get loose. We do not see clearly the exact anti-Christian ature of the forces which are affecting the lives of men. Ve are often ineffectual, not so much because we lack courge, as because we lack understanding of the working of ie forces of "respectable evil." Scientists know a good eal about the mammoth beasts which prowled around in ur locality a great many million years ago. We do not now nearly as much as we should about the great beasts hich prowl around today, mangling and trampling the ives of men, women, and little children—the beast of a reed-motived industrialism, and the red-clawed beast of he war system.

Unless we do understand the things implied in Jesus' iessage, we are apt to tone down his words, until the great hange in mind and heart, which he taught as essential, beomes a mere polite nothing. Instead of Jesus being our iodel, it is apt to be John Bunyan's interesting character, Ir. Facing-Both-Ways. This gentleman had as the firm oundation of his life, the truth that there was much to be aid on both sides, and he always said it, *seriatim* and *in extenso.* Thus, by following the safe and cowardly examle of Mr. Facing-Both-Ways the bright blazing colors of esus' truth are toned down into dull neutral grays.

Both of the considerations which have been urged here tate in differing forms, one simple truth: The only way have our religion real, and hence growing, is to use it. et it enter into our daily and hourly choices as well as nto our ultimate ideas, and it will make us into taller, igger men and women. If we do not so use it, it inevitably ecomes little more than a picture on the wall; beautiful, o doubt, but of no more effect on action, than if it were landscape in Siberia. When we put Jesus into an art allery in our lives, we might as well put him into a tomb. Iis place is not that of a decoration but a living friend; ot a picture but a Master.

From Castle to Cathedral

(*Continued from page 25*)

of the dimensions and the character of the superstructure. It is time now for a great increase in the number of workmen and for vigorous prosecution of the superstructure itself.

This constitutes the setting for one of the most significant gatherings of all religious educational leaders and workers in history. Many moot questions have been settled. Much uncertainty has lifted like the morning fog, leaving the way clear and sunlit. There is widespread expectancy that very definite and significant forward steps are about to be taken. The eyes of the continent are upon assembling church school leaders to see the superstructure of an adequate Christian educational program at last begin to loom into view. Such is the unique mission of the great gathering which will celebrate the close of a century and a half of Sunday school work—the convention of the International Council of Religious Education in Toronto, June 23–29, 1930.

The pre-convention studies are subjecting the work of specialists to the crucial test of local church situations. The convention program itself is being arranged as a program building and projecting enterprise for the plans projected at Toronto will guide cooperative endeavor for the ensuing quadrennium. The fortunate ones selected to represent the Christian educational forces of the continent at Toronto will have a rare opportunity to exert a formative influence upon the early stages of this cathedral of Christian education. Many generations yet unborn will carry forward our labors and realize our dreams, for a real cathedral is not completed in a year nor even in a lifetime.

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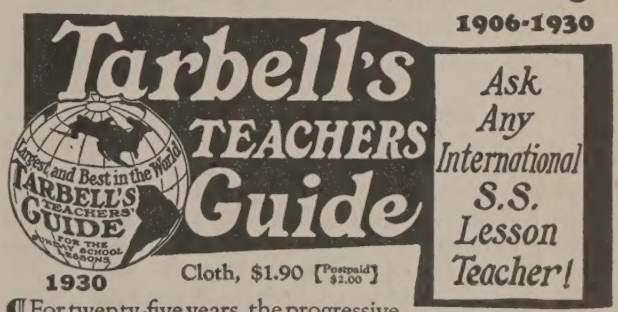

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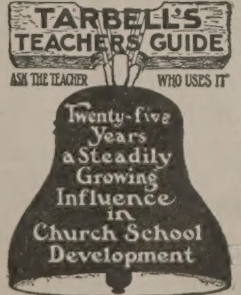
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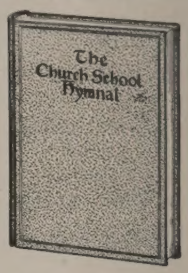

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The County Council's Program for Adults

(*Continued from page 19*)

younger people on questions demanding mature judgment.

New movements and discoveries in adult education. When reviewed before dinner clubs and other adult groups this helps break down the tradition that the Sunday school, or religious education, is for "kids." When the magnitude of the present decade's movement is surveyed and some newer methods used in local churches described, these leaders show keenest interest.

Conferences with county and city ministerial associations. These men wish to keep informed particularly on methods for discovering group interests and problems, and building programs therefrom.

A course or courses in the community leadership training school. Many adults are eager to keep in touch with changing standards and objectives. Some have not time to do required research work for credit but wish to pursue some popular vision-giving course. This provides such an opportunity.

Some Allies in the Field

In every county certain related clubs or societies could well be made the council's allies. These are not competitors, they are extra-church or denominational in their organization and outlook, whereas the council officially is interdenominational and intra-church, dealing exclusively with religious education. Civic leaders are ready to participate when churches and organizations present a united front on problems of great moment. Much could be saved local communities in expense and infinitely more could b accomplished if these various groups knew when there wa something of mutual interest happening within the county It is unfortunate that some of the excellent programs pu on by denominations could not be enjoyed by more adult of other churches. There is now an inexcusable overlap ping of programs among groups of adults in every area.

Certainly the county council of religious education, whe adequately manned and programmed, becomes the mediur through which the Christian men and women may effectivel demonstrate their Kingdom citizenship. When adults, fo lowing the same Christ, sit together frequently in counse study, and worship, we may then discover the solution t many church difficulties and perhaps even the much talke of "youth problem" will be solved.

Adult Religious Education and Youth

(*Continued from page 10*)

rise higher than its source; and that the attitude of adults t the church and to religion will leave its unconscious impres upon adolescent life, but there is no space here to discus them. One more matter must be mentioned.

Religious education is like an army on the advance, wit its left wing, childhood, its center which is youth, and i right wing which is adult life. Sometimes some of us hav not cared what happened to the others so long as our sectio moved forward. But it should not be so. If young people work advances faster than its two wings it will be enfilade from both sides and its final purpose destroyed.

So then, ye on the Right Wing, let us go forward t gether.

An Experiment in Larger Cooperation

(*Continued from page 26*)

his latter group are not necessarily hostile to religion. In any cases Italian parents did not care to associate themselves with the American Catholic church but would not, n the other hand, send their children to the Protestant or ewish centers. Many reasons were given for negative eturns. For example: "We have religious training in the ome," "We have a private religious tutor," et cetera. Thus he "no's" were not to be considered as hostile to the plan ut rather as made up largely of those who, because of isunderstanding of or aversion to the particular plan, did ot care to join in it.

Approximately three thousand, or three-fifths of the arents, made no reply whatsoever to blanks, either sending hem back untouched or not returning them at all. This hree-fifths is the most significant group of all. It indiates an almost total indifference to religion (although in his center there is no question but that some of this was ue to total ignorance of what the blank said or its purpose nd the fact that the child was not interested enough to xplain to parents who could not read). Within this group s contained the greatest menace to America's laws and deals as well as the basis of future indifference or actual ntagonism to religion in any form. It is the common task f all religionists working together to reduce this total by a ommon appeal and the development of an enlightened ublic opinion. It cannot be accomplished by any individal sect or weak denominational church.

It is most encouraging, on the other hand, that the parnts of fifteen hundred children requested that they be ermitted to attend this religious instruction. It is all the ore significant when it is considered that all Brooklyn chools are held after school hours and that attendance is urely voluntary.

One can hardly call in question such measures of coopration between Presbyterian, Lutheran, and Episcopalian; rotestant, Catholic, and Jew; the forces of religious educaion and the forces of general education—it is a common ask. We must work together, not because of a lurking fear f individual annihilation, but because of a common purose and opportunity to give religious idealism and motivaion to the childhood and youth of America. As one atholic priest smilingly said to the writer as he shook his and after a conference, "We are with you in any good nterprise, for after all we are both working for the same nd but through different channels." We have almost ompletely accepted this view in the whole-hearted practice f cooperation between the various Protestant denominaions. We must now come to accept it in this larger way.

Worship in the Adult Program of the Church

(*Continued from page 13*)

Modern society has other organizations to give instruction, to do benevolent work, to provide fellowship; but the church is the only institution that opens wide its doors to invite all to come and worship God. When the constituency of the church school ignore this unique function of the church, the church is discredited.

Some Recent Tendencies

Many churches are adopting the unified service plan, that is, a unification of the morning service of the church with the work of the church school. By this method time is saved, either for longer class periods or an earlier hour of dismissal.

Many churches have successfully experimented with a type of unified service that puts what we have heretofore called the regular church service at 9:30 in the morning, or thereabouts, following it with the classes and departments of the school. While this arrangement would probably not be acceptable in many churches, it demonstrates the tendency toward unifying the church with its school.

Almost everywhere there is a tendency to give more time and emphasis on worship and less emphasis on the sermon. This shift in interest is partly the result of the pressure of time in our strenuous modern life, and partly because of the multiplicity of printed materials, radio messages, conferences, and other sources of religious instruction that make the thorough sermonic discussions of the past unnecessary.

Conclusions

It is evident that each church is going to decide its program arrangements for itself. Many churches have denominational rubrics from which they can not vary. In general, however, the closer that the work of the adult classes of the church school can be linked with the whole body of the church, the more thorough and valuable to the church will be the educational changes produced by those classes.

Worship is education, the most effective kind of education. In class discussions we may learn about God; but in worship we come to know God by experience. Since worship is the unique function of the church and since the church is better prepared to offer a higher order of worship than can any of her auxiliary societies, one of the chief objectives of adult classes should be to secure the attendance of their members in the worship services of the church. This is true, whether the class or department attempts a worship program of its own or not.

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